The Church School

A MAGAZINE OF CHRISTIAN EDUCATION

Vol. IV. – No. 9 JUNE, 1923

THE CONTENTS

Cover—*Photograph published and copyrighted by The Campbell Art Co., Elizabeth, N. J.*
The Editors' Outlook 386
The Challenge of the New Era ..... *Rufus W. Miller* 388
Young People in Training for Religious Living and Leadership ... *Harry Wade Hicks* 389
Training Schools and Camp Conferences of the International Council ..... *John L. Alexander* 392
Expanding the Curriculum ..... *Herbert W. Blashfield* 395
A Patriotic Service ..... *Clara Bancroft Beatley* 397
Five Summer Sundays or A Summer School of Missions 401
Summer Training Schools and Conferences of the Y. W. C. A. ... *Nancy Woods Walburn* 404
Summer Schools and Conferences 406
Pictures of Summer Schools 410
News Notes from the Denominations 411
The Superintendent's Guide to the International Sunday School Lessons for June .. 414
Open the Doors and They Will Come ..... *Edith M. Quick* 417
Trimming the Church ..... *Margaret Burnett* 418
The Development of a Religious Education Program ..... *William L. Mudge* 420
A School of the Christian Life — Projects ..... *Hugh Hartshorne* 421
My Jacob's Ladder Vision ..... *Victor E. Marriott* 423
To Meet the Missionary Children ..... *Lucy King DeMoss* 423
The Use of Pictures in Teaching ..... *Blanche Carrier* 425
A Bible Story for Very Little Children — "Little Baby Boy" ..... *Edna Applegate* 427
A Beginners' Department Conference ..... *Emma G. Lemen* 428
Book Reviews 430
Current Motion Pictures 432

BOARD OF EDITORS

E. B. Chappell
Methodist Episcopal Church, South
810 Broadway, Nashville, Tenn.

Henry H. Meyer
Methodist Episcopal Church
150 Fifth Ave., New York, N.Y.

Rufus W. Miller
Reformed Church in the United States
15th and Race Sts., Philadelphia, Pa.

Marion Stevenson
Christian Board of Publication
2712 Pine St., St. Louis, Mo.

Robert L. Kelly, *Contributing Editor*
Council of Church Boards of Education

Sidney A. Weston
Congregational Publishing Society, 14 Beacon St., Boston, Mass.

Grace I. Alston, *Assistant Editor*

Published Monthly by THE CHURCH SCHOOL PRESS, 150 Fifth Avenue, New York, N. Y.

Price, per year, $1.25; Club Rates, in clubs of six to ONE ADDRESS, each, per year, $1.00. Foreign postage, 36 cents per year; Canadian postage, 24 cents per year.
Entered as second-class matter December 4, 1919, at the Post Office, at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized December 31, 1919. Copyright, 1923, by Arthur F. Stevens.

The Editors' Outlook

IN Colorado recently the State Sunday School Association called a conference of prominent educators to consider the question of moral and religious education. The presidents of the state colleges and universities and other leading educational institutions, together with outstanding public-school men, were the guests of the association for this occasion. The findings of this conference included the following important statement:

"It is the belief of this conference that a secure and adequate basis for morals can be found only in the teachings and sanctions of religion. Lacking such a basis, any system of morals is in danger of becoming unstable and provincial. But with this basis, morals become in essence definite and universal. We believe also that it is a necessary corollary that the great truths and principles of religion can be rationally organized and satisfactorily taught; that the great agencies to this end are the home, the church and the school; and that only as these three shall cooperate intelligently and effectively in their efforts shall society be able to meet successfully the difficult problems of our complex life.

"Considering the church as an educational factor, it is the opinion of the conference that the teaching program is not adequate to meet the needs of religious instruction in Colorado. There exists a graded program covering both materials and methods, but it is not in general use in the church schools. So far as the great majority of teachers who have actual charge of classes in the Sunday school is concerned, the teaching is fragmentary and without a conscious aim or plan. The conference is aware of the devotion and sacrificing work of the hundreds of Sunday-school teachers and fully recognizes the inestimable value and permanent effect of the impact of their personalities and characters upon the lives of the young people whom they teach and influence; but at the same time, believes that so far as subject matter is concerned, the teaching is inadequately planned and motivated.

"In the opinion of the conference, the time of the ministers is so fully occupied with the service of preaching and worship in the churches that they cannot give an adequate leadership to the work of the religious instruction of the young people in the church. If the adult membership of the church demands the major part of the minister's time in preparing and delivering sermons and in types of church work, other than that of the religious instruction of the young people, then it is the opinion of the conference that an educational director should be provided to assist him, and that this director should be paid wherever possible to devote all or a major part of his time to training the teachers of his church school and to supervising their work. Wherever a small church school is unable to secure the services of a paid director of religious education, we recommend the employment of such a director by two or more church schools combined. The voluntary service of the Sunday-school teachers has been so generous and effective that the conference believes that it can be relied upon under proper leadership to carry on the work of religious instruction in the church schools without the necessity of employing professional paid teachers.

"It is the sense of this conference that the church should not be expected to perform the whole task of moral and religious education. We therefore recommend that the church and the public schools cooperate in working out the problem of moral and religious education. We recommend that courses in the study of the Bible and biblical literature be placed in the curriculum of the high school and that proper credit be given for the same. We also suggest that the daily vacation Bible school is a splendid means for supplying needed religious training. We commend the people of various communities of the state for using the public-school buildings for purposes of religious education and in general the growing liberality of public opinion favoring such use. We commend the movement in the different denominations toward greater cooperation: we further commend in the smaller communities the yielding of one denomination to another that the religious work may be more unified. We recommend the appointment of a committee to make a survey of the work that is being done in the public schools and colleges along the line of morals and ethics, in order that this training might more nearly tie up with the religious training in the churches. We recommend that there be in each locality conferences of public-school and Sunday-school teachers to discuss the joint problems of religious and moral education."

The statement is signed by Dean E. A. Cross, Colorado State Teachers College; Professor B. F. Coen, State Agricultural College; William A. Smiley, Assistant Superintendent of Schools, Denver; Superintendent A. H. Dunn, Fort Collins, and Superintendent C. H. Allen, Idaho Springs. The action taken is worthy of consideration by educational religious leaders elsewhere.

THE Hon. Theodoro R. Yangco, Ex-Resident Commissioner for the Philippine Islands at Washington, now in Manila, has made it possible for the Philippine Islands Sunday School Union to issue a Sunday-school journal. This organization has greatly needed an official organ that the growing constituency in the Philippines might be kept informed concerning the progress of the Sunday school. More than 75,000 are now enrolled in their Sunday schools and they are working for 100,000 in the near future.

Some months ago the need for such a publication was presented to Mr. Yangco. At once he manifested great interest. He said, "Since I became a member of the Executive Committee of the World's Sunday School Association, I have been reading about the Sunday-school movement and I am very much interested. I want to become identified with it in a real way, because I believe it is full of possibilities for the good of our people. I am sure that one of the supreme needs of the Filipino people today is a study of the Bible. When I was young I could not read it. My mother once secured a Bible, but when some one told her it was a dangerous book, she burned it. Thus I grew up to believe it was unsafe to read the Bible, and I never did until just a few years ago.

"I am sorry for these many years of wasted oppor-

unity, but I am glad that even though now I am old, I am not afraid to read and study the greatest Book in the world. My sojourn in America taught me that this Book is one of the secrets of America's greatness. Thank God it is no longer a closed book in our country. Our people must know and follow its teachings. Only thus can their professed Christianity become real." After a few moments of serious thought he said, further, "The financial depression of these days has been most severe, but believing that this journal for the promotion of Sunday-school work will help to extend the study of the Bible I shall be most happy to have a part in such a great work. I shall contribute 250 pesos a month as a subsidy during the first year of the publication." Rev. A. L. Ryan, General Secretary of the Philippine Islands Sunday School Union, is the editor.

REMARKABLE progress has been made in increasing the extent and efficiency of the Sunday-school work in Czecho-Slovakia since James W. Kinnear, late Chairman of the Executive Committee of the World's Sunday School Association, and W. C. Pearce, Associate General Secretary, visited Prague and helped in the organization of a National Sunday School Association in 1921. The first annual convention has recently been held in Chocen, a little town in the eastern part of Bohemia, famous for its Hussite history. Delegates were present from forty-four different places. Official membership is in proportion to denominational strength. Accordingly the Czech Brethren Evangelical Church has the largest representation and they in turn must make the greatest contribution to the work since there is a per capita apportionment. The following denominations are affiliated in the Sunday School Association of Czecho-Slovakia: Czech Brethren, Baptist, Congregational, Methodist, and Moravian. The General Secretary, Rev. A. R. Novotny, said, "We were sorry that the new catholic church, the Czecho-Slovak Church, could not have any representative because their church has no Sunday school as yet. We have in this church a great field for our work and already in some places their children are regularly attending our Sunday schools. The organization of the Association is truly representative as members are elected to the Executive Committee by the various denominations."

WHILE discoveries at Luxor, Egypt, are calling attention to ancient history, a fine foundation for a better future is being made in developing the efficiency of the Sunday school in that country. While Rev. Stephen van R. Trowbridge, representative of the World's Sunday School Association, is on furlough, Sheik Metry Dewairy is doing a fine amount of field work on behalf of the Sunday-school committee in Moslem lands. After his return from Palestine he was engaged in translating *Shepherd of Aintab* into Arabic. From October to April it is impossible for him to find time for translation, as he is constantly engaged in holding Sunday-school conferences and in visiting Sunday schools over each week-end. At his request four presbyteries appointed a special committee to develop the Sunday-school work in their respective areas. More than sixteen conferences have just been held covering the territory from Alexandria to Luxor.

THE Administrative Committee of the Federal Council of Churches has issued a striking call for the United States to adopt a policy of cooperation and to play a much larger part in helping to solve international problems. Two things are specially urged upon the government of the churches:

1. To renounce the policy of aloofness in international affairs, which the churches sharply condemn, and to assume America's full share of responsibility for bringing about an effective settlement of international problems.

2. To take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments, in the endeavor to accomplish in Europe a result comparable to that which was achieved by the Four-Power Treaty in the Far East.

Of deep significance is the fact that the church representatives insist that the question of debts be included for discussion at the proposed economic conference. In initiating the call for such a conference the churches believe that the United States should declare its readiness to make sacrifices in the matter of the debts in order to bring about permanent peace, just as it made great sacrifices in its naval building program to ensure the success of the Washington Arms Conference.

As a third point the churches ask the government to record a definite protest against any settlement of the Near Eastern question on a basis of expediency or commercial advantage without some amends for the tragic wrongs of the Armenian people; to give full power to American delegates in all matters in which the rights of humanity are at stake and in case the Lausanne Conference is not renewed to take the initiative in the appointment of an international commission to deal with the whole subject of the refugee and orphan problem in the Near East.

The significance of the message is shown by the fact that thirty great communions are affiliated with the Federal Council. Their adult membership is nearly 25,000,000 persons. The appeal was issued only after weeks of study by the Federal Council's Commission on International Justice and Goodwill, of which John H. Finley is chairman. The Committee states that it believes it is voicing the moral judgment of the overwhelming majority of thoughtful Christian people in making this declaration.

PREPARATIONS are under way for a world conference on international affairs considered from the Christian standpoint. Such a conference is being arranged for by the Administrative Committee of the Federal Council of Churches through the Council's Commission on International Justice and Good Will. It will be held some time during the summer of 1923. A similar movement is under way in England under the leadership of Dr. John H. Jowett, formerly pastor of the Fifth Avenue Presbyterian Church, New York City. It is to be hoped that these two movements may merge and that the forthcoming conference may prove to be an important gathering in the interests of world peace.

The Challenge of the New Era

ONE of the world's master minds has said there is not an existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a single generation by wisely implanting the seeds of change in the mind of youth.

If we are to have a generation of Christians whose normal interests and sympathies will be world-wide, we must begin with our boys and girls and teach them the full meaning of world brotherhood. This is the challenge of the new era to the church school! It furnishes the most hopeful opportunity of the years to bring our youth face to face with the greatest responsibility that concerns the Christian Church. Our supreme interest should be to make ready our boys and girls for the new era. The children are America's greatest asset as it enters upon a higher plane of unselfish service. Humanly speaking, the church schools are the roots of the church; the young life, the sap, feeding the plant. A plant may die above ground and yet, having sturdy roots, survive; but the plant that dies at the roots is dead for all time. As we mold the church school of today, we fashion the church of tomorrow. The characteristics of the church for the coming quarter century, whether they are to be missionary and progressive or parochial and stagnant, depend on the character we give our church schools today.

TO cultivate and conserve the power of our boys and girls and to prepare them for their higher responsibility, it is essential to lead them to know and follow Jesus Christ. The agencies at work are the home, school, church, with its organizations, and the community. The public school, while a most important character-forming agency, is established and cannot be made responsible for teaching religion. The community forces —play, amusements, recreation—unless wisely directed may be destructive in their influence rather than helpful. The home, while central in every way, has frequently failed in its highest function as a definite teacher of religion. The church, with its school of religious instruction and midweek organizations for training as the one agency devoted entirely to the teaching of religion, must, therefore, not only help the home, inspire the public school and cooperate with the community forces but also must undertake, in a much more thoroughgoing way, the task of giving adequate religious and missionary instruction, worship, and training for all.

The church school, as including the Sunday school, the vacation Bible school, and, ultimately, a system of week-day schools of religion, carried forward both denominationally and interdenominationally, is the challenging task immediately before us. Two things are essential for world brotherhood. Its members must be intelligent and thus able to think rightly on all the problems with which they have to deal. They must also be Christian and thus be able to choose and act rightly—"do justly, love mercy and walk humbly with God." The first of these the state is responsible for doing through its splendid system of public schools. Its aim is that not one child shall grow up in ignorance. The second the church is responsible for doing in such a way that none shall be deprived of the moral and religious training which is the birthright of every child. Practically speaking, the immediate challenge of the church school must include a systematic campaign for definite prayer, service, and giving. The challenge must come to every Sunday school to teach and train the young, especially in the purpose of prayer, the practice of prayer for others, and, in the departments of the school, prayers in union, the writing of prayers, the study of worthy models of prayer, and the proper objects of prayer.

"SERVICE" is to be the key word of the next generation. Our youth must learn it today. A religion of "doing" will mightily attract youthful minds. Activity in terms of service is both the need and the means to the end. Youth is the strategic training point. This training in activities must be adapted to every age and department of the Sunday school and relate itself to the home, the church, the community, and the larger world, and the challenge comes to a better training in giving.

"ONE day, many years ago, a boy in a little New England village dropped several pennies into a missionary contribution box, though the act meant that he went without his lunch that day. His mother had given him the pennies as he left home in the morning and had suggested that he place one or two in the contribution box. As he drew near the box he decided on two pennies for missions. But, two pennies for mission and five for himself? That would not do, he thought. The problem of honorable division was a serious one, surely. It proved too difficult for the boy and, in the end, the box received all seven pennies."

We were not surprised to find that Cyrus Hamlin, for he was the New England lad, later gave his life to missions and became the founder of Robert College in Turkey. He had learned the lesson which we all must master, that what we call our own we really hold in trust.

The urgent need is to widen that spirit of stewardship. Religious leaders of youth everywhere are recognizing the call for training in giving. Certain it is that this is a question which comes peculiarly within the church-school's sphere of activity. For where, outside of the homes, will our boys and girls receive training in benevolence if not in the agency maintained by the church for their instruction?

A speaker at the Edinburgh World Missionary Conference said: "It is my candid judgment that twenty-five years of sane, systematic missionary instruction in our Sunday schools will multiply by millions the money poured into the treasuries of our missionary boards and increase tenfold the number of missionaries who are carrying the gospel to those who need it in the homeland and in foreign countries."

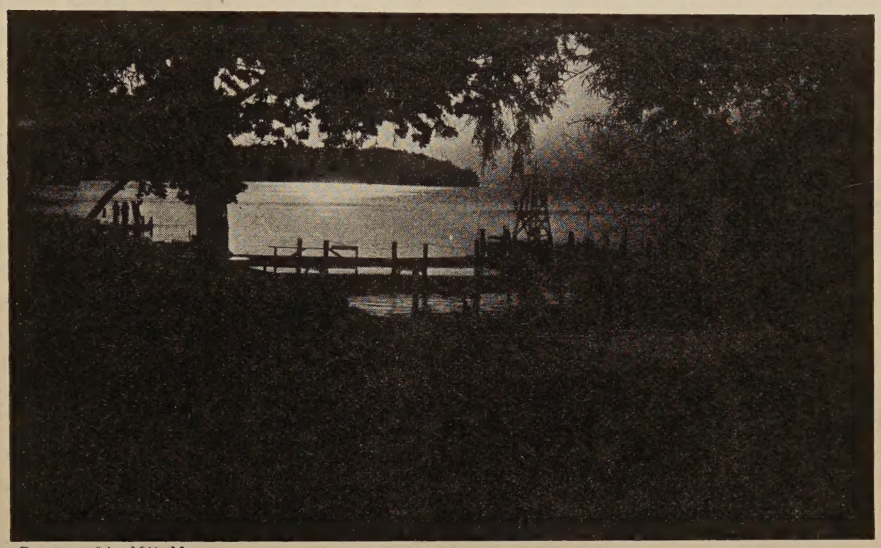
What a challenge to the churches, general agencies, and to every pastor, church, and church-school officer is this cause of religious education of the young!

RUFUS W. MILLER.

Young People in Training for Religious Living and Leadership

By Harry Wade Hicks

THE subject of this article has been changed to include the word "living" in addition to "leadership" because religious leadership is impossible to one who is not living daily the truth he wishes to teach. It is inserted also because most delegates to summer schools think primarily of technical knowledge for practical religious activities and not those other benefits of a social and spiritual nature which so greatly enrich daily life.



Courtesy ofthe M.E. M..

Night Scene—Lake Geneva

No cost is too great to pay to gain the joys of a summer school with a varied program, fine social atmosphere and skilled teaching staff. Many of the ablest leaders in Christian work have made it a rule to lay aside money to be used every year or two in attending a summer school or convention merely for the purpose of getting away from the ordinary religious environment and into a new realm where ideals and methods of the country's great thinkers and workers are presented. It is a fine purpose and an equally worthy method, and it is commended to all who aspire to a steadily growing Christian life and service.

A Duty of the Church

If it is worth while for an individual worker to plan for training it is equally a duty of a church to make provision for training those on whom it wishes to lay responsibility. Better use an old carpet or organ another year than neglect the chief opportunity of the year to make workers more efficient. Churches need to learn more from public schools. No gatherings excel in power or numbers those planned every year by the public-school leaders of the country. The debt that homes of the land owe to teachers' institutes, state and national educational association meetings can never be estimated. Every church budget should include a sum of money set apart for the purpose of meeting the expenses in whole or in part of the young men and women who willingly and without hope of reward, except their own development and pleasure, undertake to give religious guidance and instruction to the youth connected with the Christian Church. This sum may not be large at first but it should be larger year by year until the rank and file of teachers, chairmen of committees and officers have received a well-rounded training in their special departments of religious service.

What may reasonably be expected from wise use of the summer schools? Some are primarily for church-school workers, some for missionary inspiration and training, some lay chief emphasis on evangelism. Most of them include all these and other related phases of religious life and service. What is there to attract red-blooded young men and women from sixteen years of age and up?

First of all, most of these schools in the summer demonstrate that religion is a red-blooded affair and not a soft, unreal matter of "piousity." The big things of the world are not all or chiefly being done by men and women who shun the church and its work. Big men, big women, big programs, big accomplishments in the life of individuals, nations and continents, big minds, big hearts, these are the dominating characteristics of a successful summer school. Heroism fairly permeates the addresses and personal interviews of many a summer school. To know men and women who have lived in a big way, stood the test in difficult places of the world, kept level heads, avoided pride and who are willing to give their much needed vacation days in order to help others see the joy of being a Christian in these days—this is one of the advantages of going to a summer school.

Hundreds of young people have gone home after such a period of training so transformed in life motives that living has gone off onto a permanent tangent of Christian service never to end until they, too, have found themselves back again in the same summer school to add their testimony in the presence of a new generation of workers. This perhaps is the greatest good to be gained, that of friendship with some of the world's big-hearted men and women whose greatness consists in unselfish service to make Christ a living experience among those who otherwise might never have known him.

A Profitable Vacation

Every earnest worker needs a vacation in summer. Can such a person afford to give the short ten days or two

weeks to as serious a matter as a summer school? Would it not be better to go to a farmhouse somewhere, or to the mountains or the shore, and spend the time in sleeping, eating and zealous physical exercise? First of all, it must be recalled that many who go on a vacation are glad to get home in order to rest. Furthermore, most people need more than exercise and physical comforts as features of a rest period. As a rule summer schools offer facilities for rest and upbuilding fully as good as the vacation resorts within the means of the same people to enjoy. Most summer schools are located in the midst of the most beautiful natural scenery. Boating, bathing, climbing, fishing, camping, nature study, photography, tennis, baseball, all the other games played anywhere else—these all are usually provided for use in the definite hours religiously reserved for physical recreation. If a delegate is careful to sleep during the hours set apart for that useful occupation, attend meals regularly, and follows the suggestions of the leaders for the use of the remainder of the time, he will generally have a better time than in the average resort.

But it also needs to be remembered that most vacations are a debauch in one way or another. Either there is too much physical activity due to lack of all-year physical exercise, or social events follow so closely as to leave one short on sleep, or time is frittered away in useless engagements leaving a bad temper at the end due to realization that, after all, it has not been a very profitable holiday. Such a result never follows a summer school properly used. There are people of the same age and general outlook on life in great numbers. The social life is democratic and natural. Recreational periods are as carefully planned as the classes. Leadership for the outings are as highly qualified as the teachers. In fact one of the lessons often learned is how to be a leader in recreational activities through which the Christian life is expressed. There is no crowd so happy as a crowd of Christian young men and women on an outing, where living up to one's highest ideals is easy. It is the general testimony of the countless thousands of young people who have attended summer schools that other vacations have rarely provided as many happy, worth-while experiences as those spent in part attending classes and meetings where the big things of the spiritual world have been considered.

Inspiration for New Tasks

One reason why Christian workers need to go to summer schools is because all the rest of the year they are giving out and rarely receiving inspiration and knowledge for their own benefit. A summer school is a Roosevelt reservoir of knowledge and spiritual stimulus. From it may be drawn just what a worker needs. A girl of sixteen has an impulse to teach in the Primary Department or the kindergarten, or to be a committee member in the young people's society. She is fearful that she will not qualify. She has a measure of common sense but she is untried. A summer school gives her confidence in herself because she has time to think out plans, test them by the experience of others, enrich her fund of knowledge, learn how to get more by herself, and in other ways acquire a working basis for her service. Furthermore, she learns that hosts of others are in the same boat. From timidity she passes to a modest self-confidence that is one of the requisites of a successful teacher. Or a young man is asked to teach a class of older boys or to act as superintendent of the Senior Department. He recalls what he himself thought of the Sunday school when he was of that age. He remembers that his home training was Christian but that he never read a book on religious education, probably no great Christian biography; that his habits of Bible study have been intermittent and that he apparently has not much to give to a group of boys emerging into adult life. He goes to a summer school selected to meet his needs. He meets men who once stood just where he stands but who have mastered the high art of religious thought, organization, teaching and personal leadership of adolescent boys. He learns a system of work. He handles some of the best books and magazines and then buys or subscribes for them because he now sees their value. He amasses information rapidly, writes out his impressions and purposes, dedicates his mind, body, and soul to his particular job with undiscourageable zest and goes home both inspired and fitted to begin. If he is wise he continues to read, to correspond with his teachers and friends when he gets into difficulty, and to form the habit of refreshing himself for his high task frequently by running away from business for a day or two to drink again at the cooling and stimulating well of some great leader or convention. It is this *concentration* upon the task of leadership under wise instruction that brings rich results in personal life and efficiency of service.

Courtesy of the M. E. M.

Class in "Lure of Africa" Missionary Education Conference, Seabeck, Washington

After all, most young people wish to be of use in the church. It is not alone their fault if they make mistakes. The churches themselves are primarily responsible because too many of their leaders have assumed that young people naturally would have the ability, without instruction, to become the religious teachers and leaders of the millions of children in the churches today. This is where the budget appropriation for sending young men and

women comes in. If a nurse, physician, engineer or preacher needs special training, why not a religious teacher and other Christian worker?

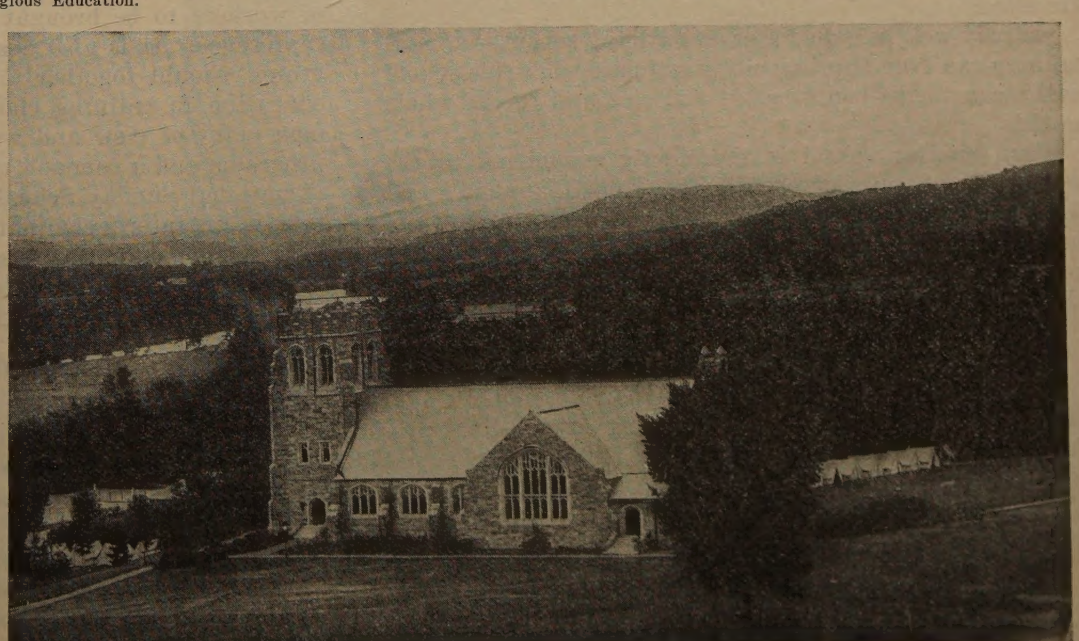
Usable knowledge given is the chief test of a summer school. Every worker needs a workable knowledge of the Bible. General courses to give a view of the Bible as a whole, and special courses on parts of the Bible provide a background of interpretation required by the growing youth of the land. It is a serious matter to be set to teach religion to any group, large or small. What if by ignorance or false explanation a life should be diverted from a true course? Every worker also needs to know how to teach. Because a Christian has been a faithful Bible student is not sufficient proof that he will make a good teacher. He needs to know some of the elementary laws of teaching, or imparting knowledge of religion. Furthermore, he should know something of the history of the church, of his own branch of the church, the rapidly developing program of cooperation of the churches, the social needs of the time, the principles of applying Christianity to everyday living in industry, business and professional life, and the glorious conquest of the Christian faith and life in non-Christian lands. He will want knowledge of child life and the spiritual, social and intellectual needs and characteristics of boys and girls and how the church can help them grow in useful lives with Christ as their Saviour and Lord. The successful summer school introduces many other subjects such as these in an understandable way suited to differences in age and experience of delegates. Usually a worker will wish to continue summer training over three or four summers until he has completed a prescribed course. This is a plan worthy of adoption by every ambitions young man and woman.

As I look back over twenty years of summer conference work, sometimes as a teacher, often as a learner, the things that stand out as having been worth while are friendships formed with many of the world's finest Christian leaders in this and other lands, a better knowledge and finer appreciation of the Bible as the foundation of Christian influence and service, hallowed hours with fellow delegates in which the higher aims of life have been discussed and adopted, and above all a growing consciousness of the supreme place Christ should hold in one's affections, faith and daily experience. Knowledge of how to do certain tasks in the church has been gained. Growing ability to interpret Christ and the church to others always comes with repeated attendance upon the sessions of a summer school. Ability to continue the training by one's self, that is, to learn by experience in doing Christian work and to prize ownership of books which are the record of the thought and service of others who have excelled, have been results worth while in the life of multitudes of young people who now have passed into the adult ranks of the church. No church can afford to be without a growing number of young people who have had such training or who are beginning to take it. Few Christians can afford to decline the opportunity to gain the inspiring instruction that such conferences give.

Courtesy of the Northfield School of Religious Education.

The twentieth annual session of the Northfield Summer Conference of Religious Education, which will be held on the grounds of the Seminary at East Northfield, Mass., July 23-31, 1923, will have for its general theme, "Religious Education, the Hope of our World Civilization."

Approximately thirty-five different courses of study will be given this year covering the general subjects of church-school departmental teaching and administrative methods, recreational leadership among young people, community religious educational problems, Bible, psychology, missionary education, home and parents' problems, pageantry and music in religious education, problems of state and district Sunday-school organization, social service questions, and various general cultural studies helpful in Christian living



Training Schools and Camp Conferences of the International Council

By John L. Alexander

Courtesy of the Int. Council of R. E.

Cathedral of the Grail, Geneva

"I BELIEVE it is the greatest single move the International Committee has made since William Reynolds was first elected to field work."

"This school of instruction is an unqualified success in all respects. The instruction is of a very high order, and is bound to increase efficiency in our work."

"I do not believe that any one of the students present has gone back to his work without a message and a tremendous burning conviction of the efficiency of the organized Sunday-school forces of the world to be, under God, the greatest agency for the bringing in of the kingdom."

"It may well be called a great training school—no mortal man can even approximately estimate what this school will mean to the continent of America and to the whole world."

"Our Sunday school is thoroughly committed to the work of the Camp Conferences and to all that they stand for. All of the boys and girls who have been to the training camps are taking a very active part in our Sunday school and we are specially pleased with the loyalty which they show to the local church."

The Training Schools' Objective

The purpose of the International Sunday School Council's Training Schools is the training of full-time professional and volunteer workers for administrative and promotional activities in the work of the International Council and in states, counties, cities and other administrative units.

The schools began their summer training work in August, 1912, and made a new path for summer training in religious education. The first prospectus of the International Training Schools announced its first session as follows:

"The leaders of the International Sunday School Association have long realized the necessity of providing proper training for young men and women who are looking toward the organized Sunday-school work as a vocation, or who are doing volunteer work as county secretaries, department superintendents, etc. The rapid growth of the work during the past decade, the fact that more advanced standards are constantly being set for the Sunday school, and the increasing demand of the field for a higher type of men and women to engage in this work, has made more apparent the necessity of training leaders."

The International Council, in its February, 1923, meeting, enlarged the scope of the International Training Schools, as set forth in the following paragraph:

"The International Council Training Schools should be open alike to leaders and prospective leaders in denominational field work and in the territorial work. Mutual understanding and complete cooperation between territorial leaders and those engaged in denominational work in all the states and provinces of North America is absolutely necessary if the results hoped for in the merger of the Sunday School Council and the International Sunday School Association are to be attained. That there may be such understanding and cooperation, plans have been adopted for these two groups of workers to be brought together for discussion and conference. It is also desirable that members of both groups should together face the problems of religious education in training classes, thus developing a common point of view and working out together common programs and a common methodology. Just as the International Sunday School Council of Religious Education is an interdenominational organization in which both the denominational and the territorial groups are represented, so the International Council Schools should be interdenominational schools."

Kinds of Schools

The International System of Schools includes the Council Training Schools (for adults, 18 years and over) and the Council Young People's Training Schools or Camp Conferences (for older boys and girls, 16 years to 21 years inclusive).

High-school graduation or its equivalent is required for entrance to the adult training school.

The chief feature of the Young People's training schools is the discovery of future leadership. Three hundred and

thirty-one of last summer's enrollment entered college at the beginning of the college year for academic preparation.

Locations of the Schools

The International Training Schools hold summer sessions annually at Conference Point-on-Lake Geneva, Williams Bay, Wisconsin, at Geneva Point-on-Lake Winnipesaukee, Winnipesaukee, New Hampshire, and at Geneva Glen-on-Parmalee Gulch, Mount Morrison, Colorado. Nearly five hundred acres of superb land belong to the schools, and buildings worth three hundred thousand dollars house the students.

A more attractive spot could not have been chosen as the location of the parent school. Lake Geneva is one of the most beautiful lakes in the United States, and is sometimes called "the Galilee of North America." Conference Point is the highest and most prominent point on the northwest shore. The accommodations for students and faculty at Conference Point-on-Lake Geneva approximate four hundred. Besides cottages and tents, there is a group of public buildings, comprising a dining room, chapel, library and two social and classroom buildings of unusual size, design and comfortable equipment. Half a mile of shoreline, with bathing and boating facilities, add to its charm, while the wooded grounds are a nature-lover's paradise.

Geneva Point-on-Lake Winnipesaukee is the scene of Whittier's beautiful hymn-poem:

"We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can drown."

The surrounding country is that of the far-famed White Mountains. The school property skirts the lake for nearly three miles, with five sandy beaches backed by hundred-and-fifty-year-old pines. The Ossipees lift up their heads across the lake, two miles away, and beyond them the Chocoma, Sandwich, Belknap and Presidential ranges of mountains lure the student to a week's hiking at the close of school. The accommodations for students and faculty approximate one hundred and fifty. Cottages, tents, and an "Inn" house the school quite comfortably.

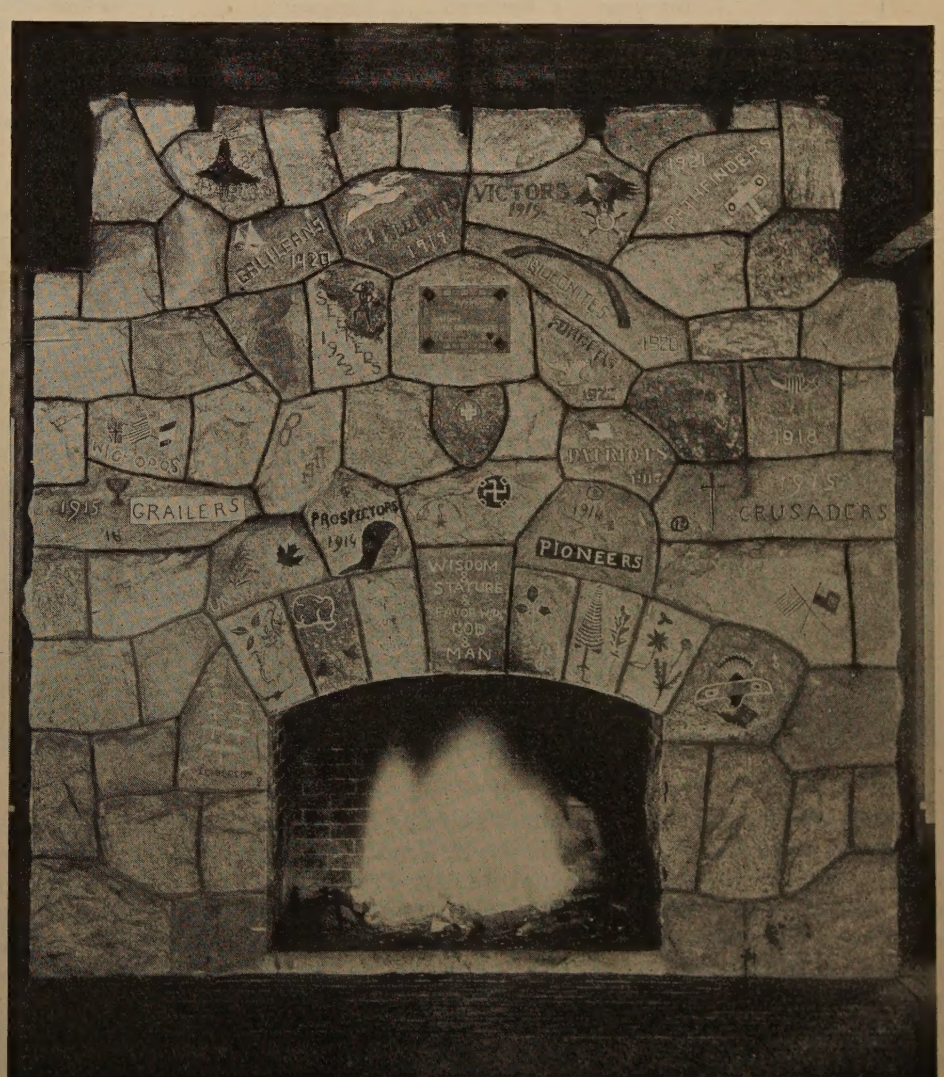
Geneva Glen-in-the-Rockies, twenty-eight miles west of Denver, between Turkey and Bear Creeks and in the first range of mountains, is the ideal home of the third International School. The school property covers the side of two mountains, and the beautiful white stucco mountain cabins, which house the school, are hidden away among the pines on the hillsides. A large, striking combination building (assembly hall and dining room) and three two-room class buildings care for the public life of the school. The Marathon Administrative Cabin cares for the headquarters work of the camp. This is the newest and most complete of the three International properties. It accommodates approximately one hundred and fifty students and faculty.

All three of the properties are supplied with modern conveniences and offer a camping experience without the crudities of poor equipment.

Information concerning any of the International Schools or Camp Conferences may be had from the Executive Officer, 1516 Mallers Building, 5 South Wabash Avenue, Chicago, Illinois.

The International Curriculum

Beginning with 1924, the Advanced Training Course of ten, thirty-hour unit courses, adopted by the International Council on the recommendation of the Committee on Education, will be offered as the training schools' curriculum. For the coming summer of 1923, adaptations of the old Sunday School Association courses and the Standard Training Courses will be offered as a preparation for the inauguration of the new curricula. The courses offered in these schools during the coming summer are as follows:



Courtesy of the Int. Council of R. E.

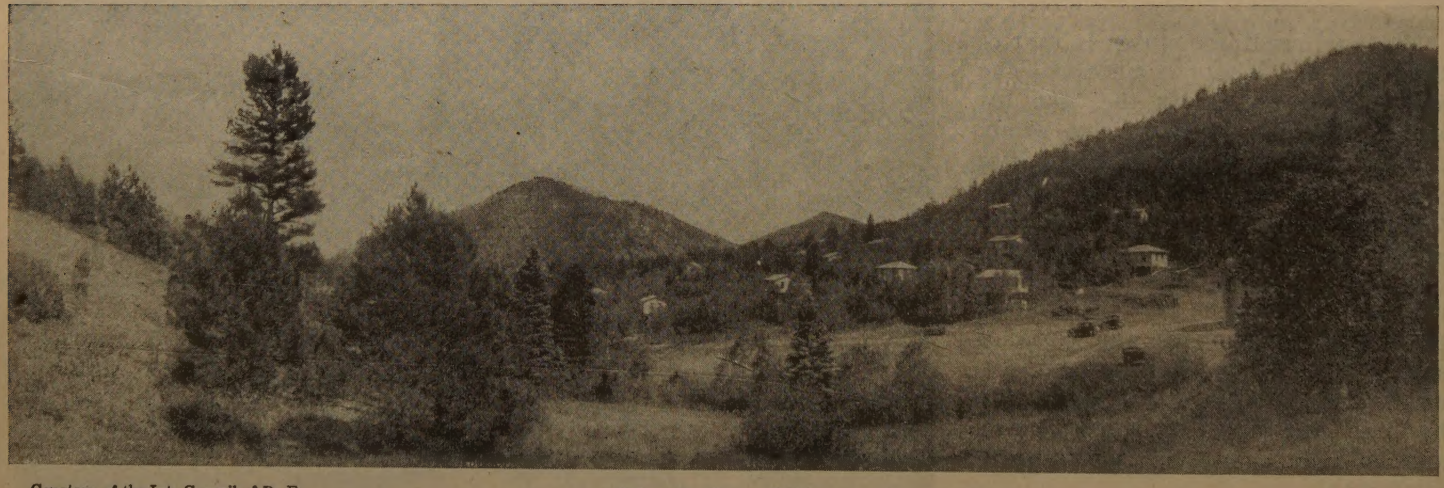
The Class Records—Lake Geneva

Daily Schedule of Classes for Sunday School Leadership

Hour	Children's Section	Young People's Division	Adult Section	School Administration and Secretarial Section
6:45	Rising Bell	Rising Bell	Rising Bell	Rising Bell
7:30	Breakfast	Breakfast	Breakfast	Breakfast
	The Pupil	The Pupil	The Pupil	The Pupil
8:00	Geography of Bible Lands	Campercraft	Adult Organization and Administration	Church School Mechanics
	Association Program	Association Program	Association Program	Association Program
9:00	Study Period	Study Period	Study Period	Study Period
	Principles of Teaching	Principles of Teaching	Principles of Teaching	Principles of Teaching
10:00	The Early Church	The Early Church	The Early Church	The Early Church
	Chorals and Pageantry	Community Organization	Vacation Religious Schools	Vacation Religious Schools
11:00	Study Period	Study Period	Study Period	Study Period
12:00	Assembly-Talks to Leaders	Assembly-Talks to Leaders	Assembly-Talks to Leaders	Assembly-Talks to Leaders
1:00	Dinner	Dinner	Dinner	Dinner
	Organization and Administration of the Church School	Organization and Administration of the Church School	Organization and Administration of the Church School	Organization and Administration of the Church School
2:00	Leadership Training	Adolescent Worship and Hymnology	Church Architecture and Equipment	Church Architecture and Equipment
	Related Agencies	Adolescent Environment	Adult Objectives	Adolescent Environment
3:00 to 6:00	Recreation-Swimming	Recreation-Swimming	Recreation-Swimming	Recreation-Swimming
6:00	Supper	Supper	Supper	Supper
6:45	Hillside Vespers	Hillside Vespers	Hillside Vespers	Hillside Vespers
7:30 to 9:30	Study Period	Study Period	Study Period	Study Period
10:00	Lights Out	Lights Out	Lights Out	Lights Out

Daily Schedule for Young People's Training Schools

A. M. 6:45	Rising Bell	
6:50	Flag Raising—Setting-up Exercises	
7:00	The Dip	
7:30	Breakfast	
	First-Year Group	Advanced Group
8:30	Life and Teachings of Jesus	The Pupil
9:30	Study Hour	Campercraft—Geneva and Geneva Point Woodcraft—Geneva Glen
		Study Hour
10:30	Principles of Teachings	The Early Church
11:30	Playground Games	Campercraft—Geneva and Geneva Point Woodcraft—Geneva Glen
	Aquatics	Study Hour
P. M. 12:30	Assembly	Assembly
1:00	Dinner	Dinner
1:45	Organization and Administration of Religious Education	Study Hour—Geneva and Geneva Point Organization and Administration of Religious Education—Geneva Glen
2:45	Tribal Athletics	Tribal Athletics
3:45	Swimming—Geneva and Geneva Point Study Hour—Geneva Glen	Swimming—Geneva and Geneva Point Study Hour—Geneva Glen
4:45	Study Hour—Geneva and Geneva Point Hike—Geneva Glen	Study Hour—Geneva and Geneva Point Hike—Geneva Glen
6:00	Supper	
6:45	Hillside	
7:45	Nights' Doings	
9:30	To Bed!	
10:00	Lights Out!	



Courtesy of the Int. Council of R. E.

Colorado Camp Cabins

The Dean of all the International Training Schools for the coming summer will be Dr. Hugh S. Magill, the General Secretary of the International Sunday School Council of Religious Education. A teacher of twenty-five years' experience, the principal of rural, town and city high schools in Illinois and a successful superintendent of public schools, Dr. Magill has a unique technique in school administration. As Field Secretary of the National Education Association, his fame is as wide as the American public-school system.

Associated with Dr. Magill as the faculty of the schools are such well-known leaders of religious education as:

Prof. M. A. Honline; Dr. Charles Brewbaker; Prof. George Platt Knox; Prof. E. H. Stranahan; Prof. Richard DeYoung; Herman Maurer, Consulting Architect; Rev. R. A. Waite; Prof. M. A. Locker; Mrs. Maud J. Baldwin; Sterling L. Williams; Principal Sophie F. Theilgaard; Prof. Ray S. Erlandson; Lottie May Bose; Prof. Herbert C. Mayer; Ralph E. McEntire; George N. Burnie; Prof. O. S. Warmingham; Albert C. Thomas; Mrs. Lucy Stock Chapin; Edward H. Bonsall, Jr., and other well-known leaders in the field of religious education.[1]

[1] At this writing the faculties for the schools are not complete.

Expanding the Curriculum

By Herbert W. Blashfield

WE had a church school, a young People's Society, Boy Scouts, Girl Scouts, and a few other organized groups here and there, all unrelated to a unified program of religious education. It was our task to bring them together into one unified working body so that our educational program might function thoroughly and democratically in the life of every boy and girl of our church.

Our first step in reorganization was to ask the governing body of the church to appoint a committee on religious education which would have supervision over the entire educational program. This committee was appointed with the assistance of the minister and the educational director, and was composed of the superintendent of the church school, the chairmen of Boy and Girl Scout work, and the chairmen of specialized activities: service, instruction, worship, music, and recreation. Several others were added because of their keen interest in the work and later, when the week-day school was started, the superintendent of that body became a member of the committee. This working body is organized with chairman and secretary and holds a regular meeting on a fixed night each month. The educational director is a member of the group but is not the chairman.

The entire program of religious training is planned for month by month and is carried out in the following manner: The superintendent works through his church-school cabinet which meets, as do all the other committees, once each month, and functions as the administrative body for the educational program; the Boy Scout and Girl Scout representatives work the program out through the Scout committees; and the superintendent of the week-day school works through her officers and teachers; the chairman of Service works through a committee composed of one representative from each department of the church school, the week-day school, Scouts, etc.; the chairmen of Instruction, Worship, Music, and Recreation have similar committees and work in a similar way. Authority is given to each committee to plan and carry out its own program of work, and in each group the superintendent or leader, together with the chairmen of specialized work, act together in the promoting of the work within the group. The director assists each committee and each organization in the carrying out of the program.

Plan of Organization

General Committee on Religious Education.
Chairman and Secretary
Members:
Superintendent of church school.
Superintendent of week-day school.
Chairman of Boy Scout work.
Chairman of Girl Scout work.
Chairman of Instruction for all groups.
Chairman of Service work for all groups.
Chairman of Worship for all groups.
Chairman of Music for all groups.
Chairman of Recreation for all groups.
Several additional members and the Director.

Sub-Committees.
Committee on Administration:
Superintendent of church school, chairman.
Committeemen—Superintendents of all departments of school, and superintendent of week-day school.
Committee on Instruction—Chairman and one representative from each department of schools.
Committee on Service.
Committee on Worship.
Committee on Music.
Committee on Recreation.
Similar organization to that of instruction.

These Sub-Committees function through:
The church school.
All departments, including the Young People's.
The week-day school.
First three departments of church school.
The Boy Scouts.
The Girl Scouts.

Church School Curriculum

The program of work which has been delegated to the various committees is as follows: The committee on Instruction has charge of the graded and special courses in the class work of the church and week-day schools and all special talks for instruction purposes in all groups. One member of the committee is chairman of Missionary Education. The committee cares for the obtaining and training of all teachers and looks after the placing and grading of students. The Committee on Worship promotes class and group worship, church attendance, church membership, and decisions for the Christian life and special life work. The Committee on Service supervises the entire program of service and missionary activities, local, national and world-wide, and seeks to get every class and organized group to assist in all school and church projects of service. The Committee on Recreation endeavors to plan and promote a program of recreation for the school, and for others; also promotes athletics, dramatics, etc., for all groups; the Committee on Administration cares for the finance, membership, equipment, and general promotion of the program in all departments of both schools and all groups.

As the Young People's Society was not doing a very flourishing business as a separate organization, the young people decided to form "The Young People's Department of the Church School." They elected a full set of officers who represented them upon the several committees of the school, and selected their own superintendent. This group works in harmony with the Epworth League of the District, and holds an evening service on Sunday known as the Young People's Vesper Service. In a similar manner the boys and girls of high-school age were organized into a "Teen-age Department" and they also are represented upon the various committees on religious education.

The week-day school was started because of the value found in the work done by the daily vacation school. Many of the same faculty were induced to keep on with the work started in the summertime. This school, which meets every Wednesday afternoon for one and a half hours, seeks to promote religious education in a somewhat different way than does the church school. Service activities are made a great part of the work and through dramatization and conversation, the boys and girls express themselves very freely in religious terms and to a large extent the expression comes from natural experiences within the groups. The school has a Kindergarten, a Primary, and a Junior Department, each with a superintendent or principal, and sufficient teachers to provide for both boys and girls when graded according to public-school and church-school grades. Of general officers there are a superintendent, secretary and treasurer, supervisor of manual work, supervisor of service work, and supervisor of music. When the children arrive at the place of meeting, they go at once to their teachers and spend an hour in some kind of manual and handwork. The teachers take advantage of any form of misconduct to bring out a lesson for the day, and review with the children the lessons and memory work of the preceding Sunday-school lessons. Additional stories are told at times to bring out certain religious attitudes and thoughts in the children. Sometimes the children dramatize the lessons of the preceding Sunday. The manual work is generally upon projects in which the children are interested, and which may be given away to hospitals, homes, nurseries, or taken home to the parents. At the end of an hour, the children generally all come together for the music and worship, but very often each department meets by itself. During this period, the superintendent leads them in worship, and in the learning of new songs and exercises. This is a time for drills and sometimes a story is told to the whole group. The aim of the week-day school is to make clear the meanings of the Sunday-school lesson by getting the children to see their relation to everyday life, but even more than this the aim is to discover religious weaknesses in the conduct of the children which have not been corrected by the lessons, and to try to change them. To this end, the program of the school is built up and promoted. The week-day school takes one month's vacation during June and then continues in July as a daily vacation school; so there is unity in the whole year's work.

With the expansion of the educational program the boys and girls now get the following number of hours of training per week:

Beginners—One hour on Sunday, one and a half hours on Wednesday.

Primaries—One hour on Sunday, one and a half hours on Wednesday.

Juniors—One and a half hours on Sunday, one and a half hours on Wednesday.

Junior Scouts—Two hours on Monday.

Teen-age—Two and one quarter hours on Sunday; two sessions. Two hours on Friday in Scouting. Two hours on other nights in Recreation and Service.

Young People—Two and a quarter hours on Sunday; two sessions. Two hours during week in Recreation and Service.

The equipment for this work, while better than many churches can have, is very inadequate. The church-school building was built on the Akron plan which does not give ample classrooms and space for departmental and club meetings. As a result, the main floor has to be used by three groups upon Sunday at different times. The basement of this building is large and does not lend itself well to school work or to recreation. There is also a chapel in which part of the school meets on Sunday and which is used as a gymnasium during the week by all the classes of the Teen-age and Young People's Departments. With a more adequate educational plant this program could be made much more efficient and could be expanded still more. However, the workers feel that the program that is now being carried on is much better than many have with a more elaborate equipment. They also believe thoroughly in the new plans which made the expansion of work possible.

Picnics, outings, and supervised play have a very definite place in the program of the daily vacation Bible school. To the children of the street and to the children from wealthy homes they are alike invaluable. At these Field Days there are games, races, and athletic events. Each school comes with its banner and its songs. At the end of a glorious day, they form a parade and pass in review before various dignitaries, and a trophy is presented to the school which has won the largest number of events. The trophy is held until the next Field Day. The picture shows a mammoth outing in Bronx Park, New York.

Courtesy of the International Association of Daily Vacation Bible Schools.

A Patriotic Service[1]

By Clara Bancroft Beatley

The American Hymn

(*All stand and sing*)

SPEED our republic, O Father on high!
Lead us in pathways of justice and right;
Rulers as well as the ruled, one and all,
Girdle with virtue the armor of might!
Hail, three times hail to our country and flag.

(Words and music by Matthias Keller.)

(*Congregation Seated*)

True Patriotism

(*To be read by the Superintendent.*)

To love one's country, to be ready in emergency to die for one's country, to be ready above all to live for one's country—this is true patriotism.

Our Flag! It is a piece of bunting lifted in the air; but it speaks sublimely, and every part has a voice. Its stripes of alternate red and white proclaim the original union of thirteen states to maintain the Declaration of Independence. Its stars of white, in a field of blue, proclaim that union of states constituting our national constellation, which receives a new star with every new state. The two together signify union, past and present. The very colors have a language which was officially recognized by our fathers. White is for purity, red for valor, blue for justice; and all together—bunting, stripes, stars, and colors, blazing in the sky—makes the flag of our country, to be cherished by all our hearts, to be upheld by all our hands.

America, The Beautiful

(*All sing, standing*)

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea!

(Words by Katherine Lee Bates. Music by Samuel A. Ward.)

Our Common Cause

(*Read together, standing*)

Citizens by birth or by choice of a common country, that country has a right to concentrate our affections. The name American, which belongs to us in our natural capacity, must always exalt the just pride of patriotism more than any appellation derived from local discriminations. With slight shades of difference we have the same religion, manners, habits and political principles. We have in a common cause fought and triumphed together. The independence and liberty we possess are the work of joint committees and joint efforts—of common dangers, sufferings and successes.

Stand for Liberty (*All sing, standing*)

Equal Rights for All Men

(*Read together, sitting*)

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

Let Children Hear the Mighty Deeds!

(*All sing, sitting*)

Let children hear the mighty deeds
Which God performed of old;
Which, in our younger years, we saw,
And which our fathers told.

Our lips shall tell them to our sons,
And they again to theirs;
That generations yet unborn
May teach them to their heirs.

(Tune—Saint Martin's)

The Bells of Hingham

(*Read responsively, sentences dedicating the Bells of Hingham to the memory of the early settlers. The inscriptions on the bells, in quotation marks, should be read by the Leader. The dedicatory sentences should be read by the Assembly.*)

First Bell

Leader. "I recall forgotten days before the settlers came."

Assembly. *Having in mind the travail of the illimitable ages through which the hand of God has guided man upward from the unremembered past, we dedicate this bell to the forgotten days before the settlers came.*

Second Bell

"I ring the memory of the founders of this free Plantation."

In gratitude and praise we dedicate this bell to the memory of this free Plantation.

Third Bell

"I ring their courage."

Remembering how they faced life-long separation from those they loved, dared the uncharted seas, and the perils and hardships of the wilderness, and spent their years in exile, we dedicate this bell to the memory of their courage.

Fourth Bell

"I ring their toil."

Remembering with grateful hearts the labor that felled the forest, and tilled the soil, and transformed the wilderness into fertile fields, we dedicate this bell to the memory of their toil.

[1]Copyright by The Beacon Press.

FIFTH BELL

"I ring their perseverance."

Remembering how their persistent endeavor tamed this stubborn land, contended with the severities of climate, overcame the diverse difficulties of the pioneer, endured cold and hunger and pestilence, we dedicate this bell to their perseverance.

SIXTH BELL

"I ring their love of freedom."

Remembering how for long years they resisted tyranny in their native land, and how having crossed the seas they rejoiced in and guarded the liberty which here they wrought for themselves and those who followed them, we dedicate this bell to their love of freedom.

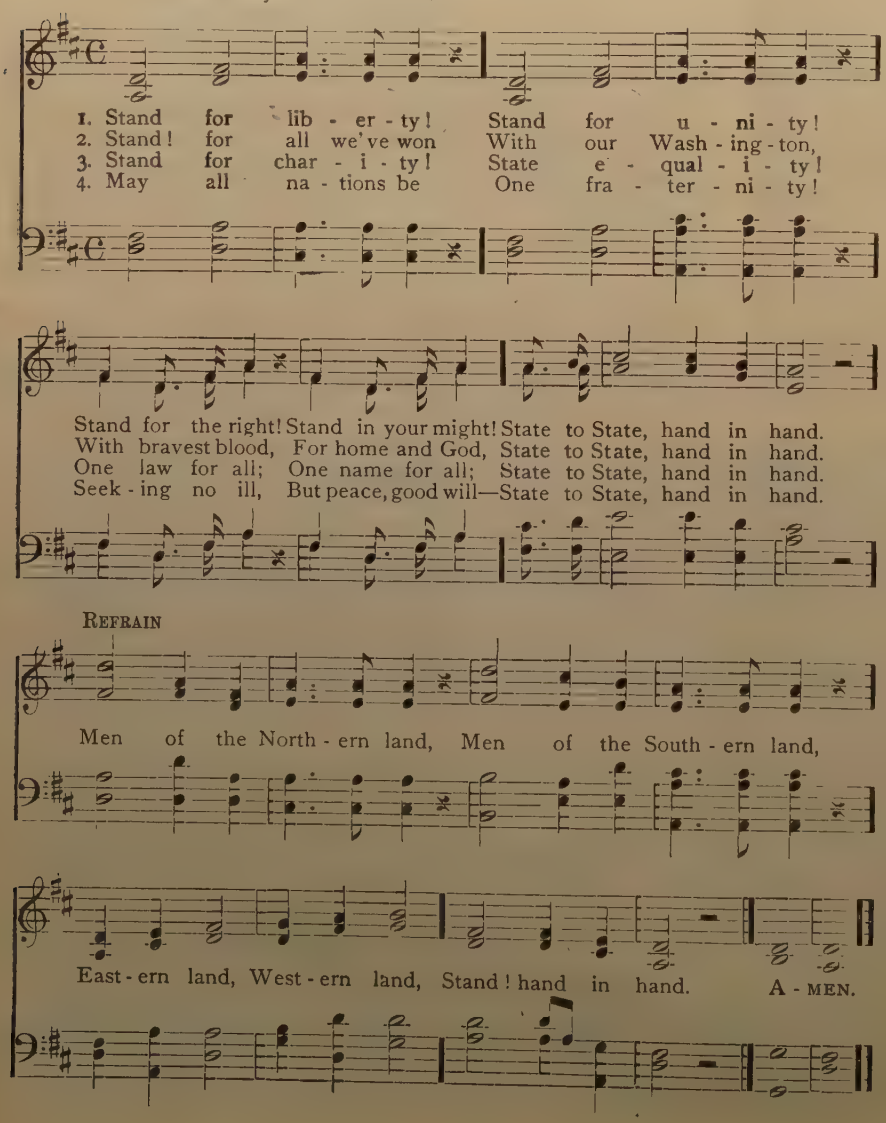
SEVENTH BELL

"I ring their love of truth."

Remembering how they walked in the expectation of a larger revelation, and how they had faith in the increasing embodiment of the laws of righteousness in human institutions, and how through years of loneliness and hardship and privation they were led by the light of their ideal, we dedicate this bell to their love of truth.

Stand For Liberty

Words and Music by C. C. CONVERSE


1. Stand for lib - er - ty! Stand for u - ni - ty!
2. Stand! for all we've won With our Wash - ing - ton,
3. Stand for char - i - ty! State e - qual - i - ty!
4. May all na - tions be One fra - ter - ni - ty!
Stand for the right! Stand in your might! State to State, hand in hand.
With bravest blood, For home and God, State to State, hand in hand.
One law for all; One name for all; State to State, hand in hand.
Seek - ing no ill, But peace, good will—State to State, hand in hand.
REFRAIN
Men of the North - ern land, Men of the South - ern land,
East - ern land, West - ern land, Stand! hand in hand. A - MEN.

EIGHTH BELL

"I ring their faith in God."

Remembering how through all the vicissitudes of their migration and exile they were continually sustained by their consciousness of the presence of the Almighty, we dedicate this bell to the memory of their faith in God.

NINTH BELL

"I say unto you that many prophets and righteous men have desired to see the things that ye see, and have not seen them; and to hear the things that ye hear, and have not heard them."

Remembering the yearning of men throughout all ages for the light and freedom wherewith we have been illumined and made free, grant unto us, we pray thee, O God, eyes to see, and ears to hear, and hearts to understand the fulness of our inheritance, as we dedicate this bell to the fulfillment of their hope and prayer and vision.

TENTH BELL

"I charge you: remember your heritage."

Even as others have labored and we have reaped abundantly of the harvest, we forget not the labor and sacrifice that have laid up in store our heritage for us; wherefore, O God, we dedicate this bell to our own admonition.

ELEVENTH BELL

(The tenor bell—"the Prophet")

"I prophesy the time when the earth shall be full of the knowledge of God as the waters cover the sea."

Together with all the faithful souls of all the past we believe in the fuller truth, and the larger freedom of the spirit, which shall come with the evergrowing perception of thy presence: wherefore do we dedicate this bell to the inbringing of that day when the earth shall be full of the knowledge of God, as the waters cover the sea.

Things Above Them They Divined

(Sing together, sitting)

Sentences Leading to Prayer

(Read together, sitting)

I have lived a long time; and the longer I live, the more convincing proofs I see of this truth, *that God governs in the affairs of men.* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured in the sacred writings that except the Lord build the house, they labor in vain that build it. I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel.

Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Prayer

O God of purity and peace, God of light and freedom, God of comfort and joy, we

thank thee for our country, this great land of hope, whose wide doors thou hast opened to so many millions that struggle with hardship and with hunger in the crowded Old World. We give thanks to the power that has made and preserved us a nation, that has carried our ship of state through storm and darkness and has given us a place of honor and power that we might bear aloft the standard of impartial liberty and impartial law. May our altars and our schools ever stand as pillars of welfare; may the broad land be filled with homes of intelligent and contented industry, that through the long generations our land may be a happy land and our country a power of good will among the nations. Amen.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen.

Our Fathers' God, To Thee!

America

Our fathers' God, to thee,
Author of liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King. Amen.

(Samuel F. Smith.)

That the World May Be Free

(*Read together, standing*)

We need not go to Mecca or to Palestine to find the Holy Land. The soul of man can transfigure earth and make it holy ground. Sacred are the Mount of Olives and the Garden of Gethsemane; sacred the field of Thermopylæ and the Town Common at Lexington; sacred are Plymouth Rock and Bunker Hill. All are sacred because they bear the stamp of man's immortal soul.

I know not what record of sin awaits me in the other world, but this I know, that I was never mean enough to despise any man because he was ignorant, or because he was poor, or because he was black.

It is a fearful thing to lead this great peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations.

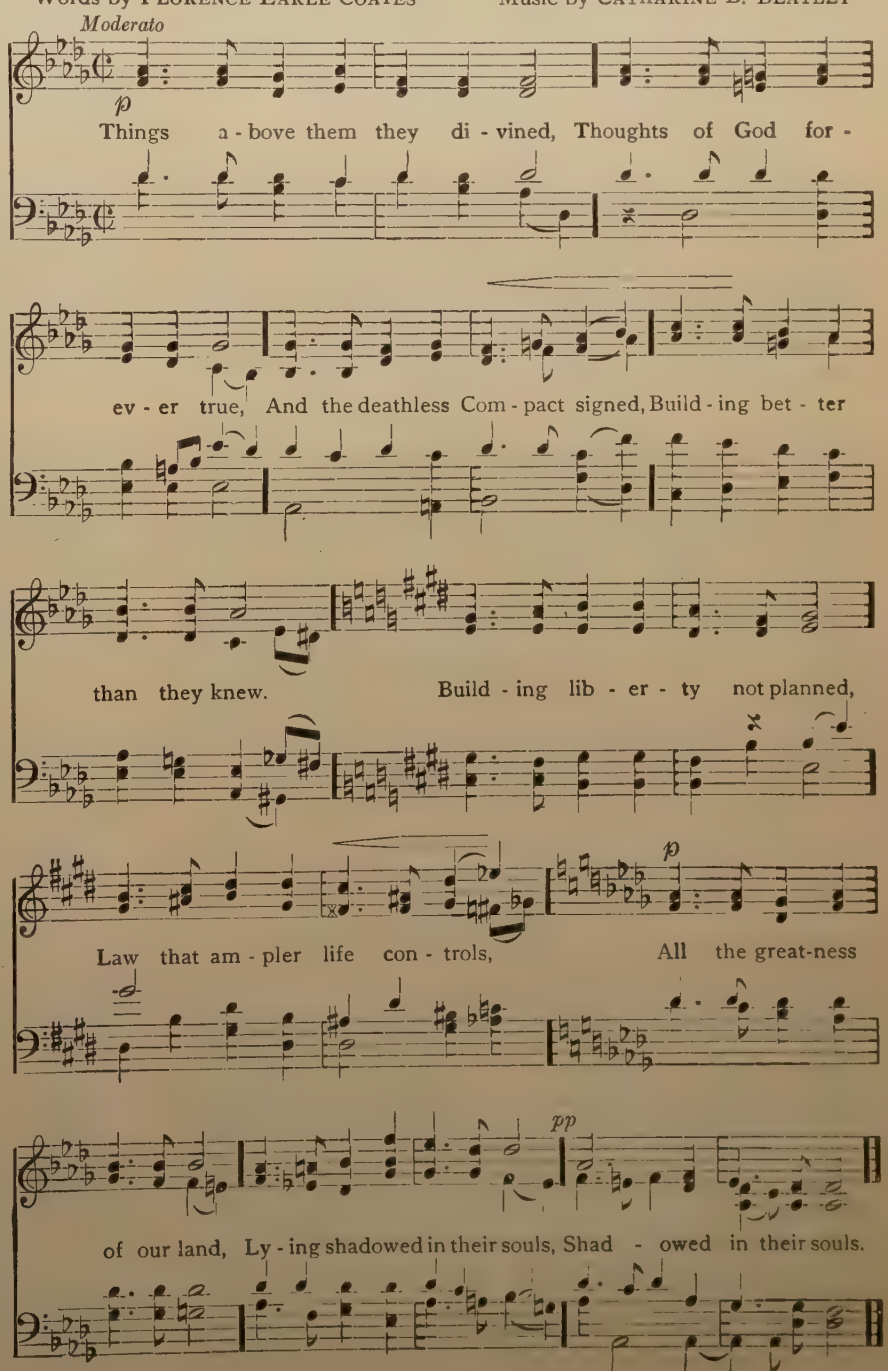
The Battle Hymn of the Republic

(*All sing, standing*)

Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of wrath are stored;

Things Above Them They Divined

Words by Florence Earle Coates Music by Catharine B. Beatley


Moderato
p
Things a - bove them they di - vined, Thoughts of God for -
ev - er true, And the deathless Com - pact signed, Build - ing bet - ter
than they knew. Build - ing lib - er - ty not planned,
p
Law that am - pler life con - trols, All the great-ness
pp
of our land, Ly - ing shadowed in their souls, Shad - owed in their souls.

He hath loosed the fateful lightning of his terrible swift sword,
His truth is marching on.

Chorus: Glory! glory! Hallelujah!
Glory! glory! Hallelujah!
Glory! glory! Hallelujah!
His truth is marching on.

I have seen him in the watchfires of a hundred circling camps;
They have builded him an altar in the evening dews and damps;
I can read his righteous sentence by the dim and flaring lamps,
His day is marching on. *Chorus.*

I have read a fiery gospel, writ in burnished rows of steel;
"As ye deal with my contemners, so with you my grace shall deal;
Let the hero, born of woman, crush the serpent with his heel,
Since God is marching on." *Chorus.*

He has sounded forth the trumpet that shall never call retreat;
He is sifting out the hearts of men before his judgment seat;
Oh, be swift, my soul, to answer him! Be jubilant, my feet!
Our God is marching on. *Chorus.*

In the beauty of the lilies, Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free,
While God is marching on. Amen. *Chorus.*

JULIA WARD HOWE.

Recitations and Addresses

Here may be introduced, if desired, recitations of patriotic selections from American authors. The following may serve as suggestions:

Thou too sail on, O Ship of State, Longfellow; selections from *Under the Old Elm* and from the *Commemoration Ode,* Lowell; *Concord Hymn,* Emerson; *Flag of the Heroes,* Holmes; *Centennial Hymn,* Whittier; *O Captain, my Captain,* Whitman; *Weave no more silks, ye Lyons' looms!* Julia Ward Howe; *In Flanders Fields,* John McCrae.

Or, if preferred, a patriotic address may be given.

Closing Service

(*All stand and recite*)

OATH OF ALLEGIANCE

I pledge allegiance to my flag, and to the Republic for which it stands—one nation, indivisible, with liberty and justice for all.

Leader: The flag tells us not of a pledge that some one else has made, but a pledge that we have made ourselves. When we look at the flag, we promise anew that we will stand by the common country; we will try to be true and faithful citizens. . . . The flag tells us one other message. It has been carried over fields of battle. Men have shouted "Victory" under it. But it is not a flag of war. It is a flag of peace. It does not mean hate to any other people. It is a sign of brotherhood and good will to all nations.

Prayer in Unison. Father of life, we thank thee that thou hast been with the Fathers. Thou wert willing to speak to them, and they were willing to hear thee and to answer thee, "Lo, here am I; send me."

We thank thee that the memory of these men has come down to us; and we ask thee that thou wilt be with our countrymen today, and with us who are here; that thou wilt teach us thy law, that we may walk in thy ways; that this may be that happy nation whose God is the Lord.

In all time of trial, if we have sought thee we have found thee. In all time of our success thou hast won for us our victories, thou hast been with our counsellors.

Father, today, tomorrow, and in days to come, in our memories and in our hopes, be with us still, our Father. We ask it as thy children in Christ Jesus. AMEN.

Assembly: It is for us to be here dedicated to the great task remaining before us . . . that this nation under God shall have a new birth of freedom, and that government of the people, by the people, for the people shall not perish from the earth!

The Star-Spangled Banner

(*All sing*)

Oh!—thus be it ever when free men shall stand
Between their loved homes and the war's desolation;
Blest with vict'ry and peace, may the heav'n-rescued land
Praise the Pow'r that hath made and preserved us a nation!
Then conquer we must, when our cause it is just;
And this be our motto, "In God is our trust!"

Chorus: And the star-spangled banner in triumph shall wave
O'er the land of the free, and the home of the brave!

(Words by Francis Scott Key. Music by John Stafford Smith.)

The authors of the prose selections in this service are as follows:

Our Flag! It is a piece of bunting lifted in the air. Charles Sumner.

Citizens by birth or by choice of a common country. George Washington.

We hold these truths to be self-evident. Thomas Jefferson.

I have lived a long time, and the longer I live. Benjamin Franklin.

O God of purity and peace. Charles Gordon Ames.

I know not what record of sin awaits me. John Albion Andrew.

We need not go to Mecca or Palestine. James Freeman Clarke.

It is a fearful thing to lead. Woodrow Wilson.

With malice toward none. Abraham Lincoln.

[1]The flag tells us not of a pledge some one else has made. Charles Fletcher Dole.

Father of Life, we thank thee. Edward Everett Hale.

It is for us to be here dedicated. Abraham Lincoln.

The Responsive Reading, dedicating the Bells of Hingham, was prepared for that dedication service by Louis C. Cornish. It is used in this Patriotic Service by his kind permission. The playing of bells or chimes may be introduced to add to the impressiveness of the service.

This service is copyrighted and used by permission of the Beacon Press, 25 Beacon Street, Boston, from whom additional copies may be secured at six cents per copy.

[1]Copyrighted by D. C. Heath Co.

Five Summer Sundays

Or a Summer School of Missions. A Story Found in the Diary of the Missionary Education Director

First Sunday: As Planned

July 20: I have just been handed a strange Intermediate Department to play with during August.

"Fill 'em up with missions," phoned the superintendent vaguely, "that's your line, isn't it? Your church is closed, you can't do anything there. Come and help us out."

Touching confidence! I don't know anything about his denominational work. Still, the problems must be the same. Glad I insisted on having just high-school age; as a teacher I'll probably know them. Superintendent says there are fifty in the department.

July 21: Wrote for their survey and catalog of missionary literature.

July 26: Think I have a non-leakable plan. Purpose, to "fill 'em up with missions" so that the C. E. will decide to do something this fall. Project Method: we'll be a Vacation Travel Tour taking imaginary trips to chosen fields. We'll elect a captain, purser, chaplain, keeper of the log, and officers to figure the routes—the boys will love that. Each Sunday we'll choose guides to lecture next week, and agree on an admission ticket, something useful on the field. Self-government throughout.

July 27: Five Sundays: two home and two foreign; but what'll I do with a strange crowd for the first one? I have it—biblical pantomimes. Thanks to summer-school training I can manage those. We'll be a Sunday-school commission going overseas to film Bible stories in their own settings. On shipboard we'll naturally try out a few. Point of contact, the Livingstone serial movie at the *Lyric*.

Stories of service, then, to lay a missionary foundation. "The Sower," I think, then the "Rich Young Ruler" and the "Good Samaritan" for a contrast; then the "Last Judgment."

There! Guess I have a thorough-going educational plan.

First Sunday: As It Worked

August 6: Nothing but the pantomimes worked, but we had a glorious time! Intermediate Department of fifty represented by two lone girls. Next ten juniors and half a dozen primaries joined us. Then to my horror in trooped the men's Bible class, twenty strong. "Some one had blundered."

I was thoroughly shocked in my graded mind but I had to start something! Scrapping the travel tour organization, I began with the pantomimes. Crowd took to the idea at once though they'd never done 'em. I think treating the whole thing as an impromptu rehearsal took the edge off its strangeness, too.

Read each story through first, asking for acting suggestions. The best came from a forty-five-year-older in the men's class. (People certainly do listen twice as hard when they're trying to see how a story would *look*.) "How would he behave when—" "What would you do to show that—" . . . such questions kept them alive every minute. In the "Last Judgment," by the way, I made the rich young ruler the head goat and the good Samaritan the head sheep, using the whole school for the chorus.

The four took just an hour. Offering $1.52. Simply couldn't get any suggestions for next Sunday except that they want home missions. Not much like the self-governing travel tour, but it's going to be fun with such a willing crowd.

I want to try that plan some time, but not in a vacation month.

Second Sunday: As Planned

August 7: I am making another plan. Purpose triple: to present types of home mission work, needs, and different kinds of missionary programs. Start off with a pantomime—they like 'em.

August 8: Problems certainly are the same. Foreigners, Negroes, Indians, mountain whites, larger parish, social centers. Shall use great supper parable introducing immigrant, Indian, etc., in costume when summoned from the "byways."

August 9: That forty-fiver is game to put on overalls next Sunday to take the part of the foreign laborer in Margaret Applegarth's "Christian Center" story. I'm to interview him. We've gone over the story together and agreed on a series of questions, but shan't learn any words. Ought to be fun. He tells me of a high-school girl who is a good story-teller. Must get her for an impersonation.

August 10: Girl delighted. Will tell Margaret Applegarth's story of Japanese picture bride in first person with costume.

August 11: Mountain whites next. One of my high-school girls told me she made a tiny log cabin for the class bank her primary boys used last year. Must be interested, to take all that trouble. Miss Applegarth to the rescue again with a Southern Highland story. K. says she'll make a sunbonnet this week to wear as the Kentucky mission-school girl.

August 12: A little colored girl has promised to sing for us. One or two songs won't disturb the other departments much. . . . Can't get any one for Indian or larger parish. Telephoned eight families this a. m., but the young people are working somewhere else, or on vacation, or this: "You see we go riding Sundays." Two said they might come but couldn't promise.

I have some stunning Indian beads that I'll take down on the chance. Some junior—but *no*, I do *not* want juniors. Have just telephoned superintendent outlining handwork for them. Tactful way to keep them in their own room and get some missionary sewing done.

Typed thirty service lists.

Second Sunday: As It Worked

August 14: Fun again, but I planned too much. Could interest this crowd with less. Different from last Sunday but just as willing. Juniors and primaries in their own rooms with leaders. Four high-school girls present, no boys under forty.

Pantomime worked again. Blessed be summer school!

Japanese story-teller was a darling, but hadn't borrowed a costume. Kentucky hadn't made her sunbonnet, either, but represented herself as a northern teacher from that school. Tickled everybody by passing the log cabin for the offering with the announcement that a fifty-cent piece would go in because she'd just tried. Offering was $2.50.

Indian was a makeshift. Found a girl who was sport enough to let down her hair, wear the beads, and do accompanying pantomime while I told her life-story.

That man was clever! He slipped in original appropriate remarks that made the audience howl as though it weren't Sunday school. And when, as for the others, I explained what the previous offering ($1.50) would do for him, he grabbed the cue and explained in dialect why he needed more than that.

Colored child came near swallowing the whole program. They kept her singing till my conscience smote me about the other departments. From sheer interest in her, they took a stiff dose of information about their colored mission schools, though.

Passed Service Lists. Next Sunday they want to study the welfare work of this town but don't care how—leave it to me again. If I get this job again next summer I'll make them do more thinking.

Third Sunday: As Planned

August 14: Next, a Community Service Sunday conducted by local social workers. Lucky I know most of 'em. Can get service lists right away.

August 15: Drew blank with five telephone calls! Red Cross nurse just starting on vacation, ditto playground director. Salvation Army captain will be at camp grounds, night-school teacher nursing sister, hospital people too busy to come. Try again.

August 16: Got a Salvation Army co-cadet, girl who was in high school last year. Frightfully intense. Hope she sticks to the facts.—Borrowed a young playground helper from our church.

August 16: Newest district nurse says she'll come. She's charming; besides, her fresh impressions of the work will count. Night-school teacher suggests a Greek immigrant boy, student at Bowdoin, who had his first education in night school here.

August 17: Getting used to shocks. Nurse gets cold feet, decides she can't come, refers me to her official superior, whom I should have asked first. Salvation Army lass showed me her outline today—too evangelistic. Tried to hold her down to her work.

August 18. One of our playground pets has just been taken to the hospital with a broken leg. I'll take some juniors that I know up to see her this week so that they can plan some handwork for her next Sunday. Bet they never saw such a darling Greek youngster—about their own age, too.

August 19: Typed fifty local service lists.

Third Sunday: As It Worked

August 20: Today we proceeded by a series of explosions. Shock 1: at ten Sunday morning the district nurse telephoned that she couldn't come. I frantically interviewed her, trusting to sort out the main points on the way to church.

Shock 2: minister finished at 11:30 . . . not one of my helpers being due till 12:00. Shock 3: Junior and primary leaders didn't show up, which spoiled a fascinating plan for making picture-books for Georgiana and brought the children back with us.

Made up my mind I wouldn't just talk. Called out six persons in turn to represent different sides of district nursing work and outlined a day's work for each. Small boy who was chosen as the association auto had a good time taking them all around the square!

Speakers arrived on time but kept me on edge. Playground girl charming but shouldn't have told how dirty the Greek children are. Greek college boy finely idealistic, but too emotional. Salvation Army lass wildly evangelistic but this crowd liked it! Also, she sold *War Cries* at the door to the detriment of the offering. ($2.50.)

Just the same, we got the facts across. Several people said they didn't know so much good work was going quietly on here. Hope they'll give more this fall.

One fact was new to every one. City has a Central Welfare Committee from all organizations, meeting weekly as a clearing-house. Any church club can send some one to listen in and take assignments of particular cases. We do, so does another church. This church doesn't but should. They voted to inform new pastor. Unexpectedly a member of the Woman's Relief Corps said their membership has lapsed but she would see that some one was appointed this fall.

Gave out local service lists. Several asked for more.

Fourth Sunday: As Planned

August 21: India this time; new books, stories, methods, and results expected. But after long telephoning I can find just one girl who is sure of being here next Sunday. She's the cream, though—the Japanese story-teller. Says she'd love to be Pandita Ramabai if I'll get her a sari. That'll advertise *India on the March.*

August 22: Can't have much story-telling if I can't get people! Wonder if we couldn't pass out a lot of the materials for informal impromptu reports? There's the two dozen India postcards, the six missionary-board sepia photographs, and the four mission study books. Must send for folders describing them, too.

August 23: Have just remembered *Brothers,* that India dialogue that came out in The Church School for May, 1921. Four men would probably give a reading rehearsal of that if I gave them time to look it over.

August 24: Can't plan any closer than this. Will have to trust to the story-teller and the impromptu players for inspiration. Then I'll gather up the loose ends.

August 24: Typed fifty India service lists. They eat 'em.

Fourth Sunday: As It Worked

August 27: Smallest crowd and smaller offering ($2), but the same willing spirit. Juniors and primaries still with us, high school still missing, not half a dozen of the older ones who had been there before.

First I passed out a model scrapbook with the problem: "If you were a girl in a mission school in India, or a Greek woman coming to the settlement here, what would this book teach you of American life?" The juniors absorbed scrapbook ideas mostly, but some of the older ones evidently thought it out.

Then I started the hand-tinted India postcards, which made a sort of piecemeal movie of the country. Next I picked six helpers to report on the facts on the back of the sepia photographs. All ages—and they made a good job of it, too.

The men for *Brothers* I had to pick by their physical type, not knowing any one except the visiting minister, who has a real dramatic gift. Privately I told each one who he was, how he felt, etc. Ten minutes later when we launched the boat, she sailed! You wouldn't have believed a first rehearsal of absolutely new stuff would go so well. Then I told 'em how to use such materials in their own church school.

Story-teller splendid. Gave the emotional thrill to an otherwise expositional program. Service lists were snapped up—can always count on a fresh crowd not having them.

Fifth Sunday: As Planned

August 28: Don't believe there'll be a soul in town over Labor Day. Too bad. I wanted to make the last Sunday a clincher, to get decisions for winter work. Still game to plan!

August 29: Purpose: to show how to make missions real in C. E. and church school, and outline responses to be expected. Type extra copies of all service lists. Write church headquarters for new graded missionary stories, with twenty-five copies of all their mission study plans.

August 30: Must save time to vote just where the month's offering shall go. We shall have nearly $12. Every Sunday I've told them exactly how much work their previous offering would do in certain fields. They must have some preference.

September 1: Perhaps they'd like to see our church-school scrapbook record of all missionary programs followed by service rendered: "How One Church Does It." I'll say this for our book—it shows the connection between learning and doing almost every time.

September 2: Materials have come. I'll tell the stories on one condition.

Fifth Sunday: As It Worked

September 3: Another surprise: largest crowd yet and largest offering ($3.93). Again few familiar faces. So I passed most of the basic materials once more with a brief explanation, especially all the service lists marked "Take One." Two small boys gave out the mission-study book folders, reading contests, stewardship leaflets, etc.

Showed and explained the graded missionary stories. Told a primary story on strict condition that they tell me what response they'd expect from primary children. If that was a test, they passed high! Said the service point was Christian center work; picked out three things primaries could make, six that juniors could collect, and two their teachers would be willing to add.

On top of that, our scrapbook was a clincher because it drove home the same point: "from survey to service."

I purposely left half the time for discussing how to spend their month's offering. At first the class average fell flat. Oh, for missions! What missions? Where? Which? I prodded in vain until I suddenly recognized a spunky old lady who once founded a mission school herself. Would she suggest? She did, with force and reasons: two thirds for overseas work and one third for home. So voted, and they know why.

General impression I get from comments is that people are perfectly surprised to find they've had such a good time studying missions! Wonder if that's all they've got out of it?

Results

September 30: Pastor of that church just called. Thinks the summer school of missions very worth while. Something to hold an average attendance of twenty-five to fifty for missionary instruction! Better, the natural leaders have been strengthened. Kentucky is telling the graded stories in the primary room. India-Japan reports a successful missionary social for the Christian Endeavor Society. The price of admission was a bunch of postcards, a dressed doll, or something else known to be useful on the field (*see Service Lists*). For the entertainment, half a dozen boys and girls were assigned to represent either foreign countries or cases of need at home, in costume or with appropriate get-up of some kind. Pretty "India" herself, still enthusiastic, dressed again in a sari to tell stories of India. Next year, she says, they must plan for "two parties like that"! Mother of the "Rich Young Ruler" will try to have at least one scrapbook-pasting party for the juniors before Christmas. (She has always thought handwork too much bother.) Mother of the "Good Samaritan" meets her class of junior girls weekly for missionary sewing.

Central Welfare Committee has two new members, one reporting to the Relief Corps and one to this church. Best of all, a missionary education director has volunteered. She called up the pastor the very night he got home, to tell him she wanted to start the story-telling at once and collect a box for a colored school before Christmas. What interests me is that a woman so utterly practical has come to see the value of giving information first. She and that junior leader will just supplement each other.

Certainly was fun! And having a plan always helped whether it worked exactly or not. Next year what? First, I'll meet primary and junior leaders with all possible substitutes, early in July to plan balanced story-telling and handwork. Older ones can bring things children will need. Expect to chuck half the program-stuff, plan barest outline and trust the crowd more. Perhaps a series of impersonations based on the problems of the 1923-1924 mission study-books. If I became Miss Indifference, for example, I'll bet I could wake 'em up to convince me of some fundamental missionary principles; and they *need* it. Will begin to plan right away.

The Last Word! Mother of the "Good Samaritan" has just called up to ask me if there is any better place than the hospital to which to send some scrapbooks, made by the children in meetings at her home. This item completes a circle because her daughters were the ones I took to the hospital to see the little Greek child.

Copyright by Y.W.C.A. Photo Service

The Castle — Altamont Industrial Conference

Summer Training Schools and Conferences of the Y. W. C. A.

By Nancy Woods Walburn

ONE of the best known summer schools conducted by a Christian movement is the Summer Session of the National Board Training School of the Young Women's Christian Association. This is a school for professional leadership, a professional school of the graduate type. It is international in character, each year attracting from five to nine different nationalities from other countries. Its graduates are widely scattered in executive posts in the Far East, South America and Europe.

While the school is primarily for the training of leadership within the Y. W. C. A., and its curriculum is built upon this basis, it attracts women preparing for social work outside the organization.

The summer school, which opens July 9, is held in its own building at 135 East 52nd Street, New York City. It is open to three types of women students, recent college graduates with no professional experience, professional women with successful experience in another profession, and the Y. W. C. A. secretaries who seek further specialized training. All the courses give the principles of leadership involved in Christian and social work.

Present day problems as seen from the religious viewpoint including industrial problems, community work and racial backgrounds of our foreign born, are some of the courses available, with others in rural, city and town community life and their relation to the Association. Bible courses are developed along the lines of the most constructive thought. There are courses in Present Day Problems in the Light of the Teachings of Jesus, Personal Use of the Bible and the Period from the Exile to the Christian Movement.

Certain summer-school sessions are credited toward the training-school certificate for the two years' course of study. This arrangement makes possible a wider choice of electives and a greater range in working toward a graduate's degree during the years of study at the school. The full course is a two-year one, including nine months' professional experience under the supervision of a secretary in a Young Women's Christian Association. It may follow or precede the training. The five courses of the winter session cover biblical literature and interpretation, history and philosophy of religion, religious education, industrial and social history and Association leadership and technique.

Summer Conferences

The summer conferences conducted by the National Board in seventeen states every summer are a favorite "summer school" for 10,000 young women and girls every year. Yet their aim and purpose is far more than a technical college or usual summer schedule course with credit for certificates and degrees.

Summer conferences are a "get-together" of 10,000 girls from every state in the union, from cities and towns, from villages and from farms for a democracy in religious expression, social thinking and a new look-out on life. It is an opening of windows out upon a world, a clearing house for ideals and self-expression. It is life in the open, in the mountains or by the sea. A summer conference means ten days of complete living, recreation and release in the open from the things that cramp and hamper the body, mind and spirit.

Copyright by Y.W.C.A. Photo Service

Staging a Movie at Blue Ridge, N. C.

"The Y. W. C. A. summer conferences are a significant part of our American religious life," a prominent clergyman has recently said. No one who has ever attended a Y. W. C. A. conference will doubt it. For every year there is enacted a miracle—a blossoming forth of the spirit of Christian unity, prophetic of the time when the same spirit shall dominate the church, community and world life.

Yet there are fun and hikes, camp fires and sings, bacon bats and recreation in a dozen forms daily. No recreation that rightfully belongs to a life out-of-doors is overlooked. It is an all around life that develops keen mental concentration, clear-cut resolutions and a new sense of responsibility. Forums for group religious and social discussion awaken a world outlook, a new recognition of Christian responsibilities and their civic expression at home. Back to over a thousand cities, towns and villages and college campuses from which conference members come in a single summer goes this newly created interest and perspective. As one of the younger girls said of her first conference, "I did not understand all they said, but I got enough to live on for a year."

College girls, city girls, business girls, industrial girls, 'teen-age girls, girls from small villages and farms—all are represented in the thousands that gather at these conferences. In fact many of them have their own special conferences besides the larger ones where members of different groups are brought together, as in community conferences. Conferences in ten-day sessions beginning early in June and ending in September are held from Maine to California. Those for college girls and other students are located at Blue Ridge and Montreat in North Carolina; at Silver Bay, New York; Poland, Maine; Eagles Mere Park, Pennsylvania; College Camp, Wisconsin; Estes Park, Colorado; and Talladega, Alabama. A joint student and community conference is held at Seabeck, Washington. Other conferences for Girl Reserves, business girls, industrial employed girls, city and town girls and girls from rural communities are as widely varied in their locations, using many of the same conference grounds. Other conferences are representative of all groups of girls and women which make up a city, town and rural association.

For the Girl Reserves, the junior girl organization within the Y. W. C. A., there are sixteen conferences to be held in fourteen states. One or more delegates is selected by each Association, a whole carload from the same city or college often going at a time to a single conference.

Suggestive equipment for conferences gives a hint of the vacation frolics and recreation program. "Bring bloomers and middies, your favorite musical instrument, tennis racquet and camera," advises the industrial folder for one conference. "Don't forget your Bible and note-

(Continued on page 430)

Copyright by Y.W.C.A. Photo Service

The Side Lines During a Baseball Game

Courtesy of the Int. Council of R. E.

Boat Landing, Lake Winnipesaukee

Summer Schools and Conferences

The list of summer schools and conferences given below is offered in the hope that the information may prove helpful to our readers. Indebtedness for assistance in preparing the list is gratefully acknowledged to denominational boards and to the various agencies under whose auspices the schools are held.—*The Editors.*

Alberta

Sylvan Lake: Methodist Church, Canada, June.
Camps held under the auspices of the Religious Education Council of Alberta:
Crow's Nest Pass: Older Girls' Training Camps, during July.
Fallis: Older Girls' Training Camps, during July.
Medicine Hat: Older Girls' Training Camps, during July.
Sylvan Lake: Mentors' Training Camp, June 20-28; Older Boys' Training Camp, June 29-July 10; Older Girls' Training Camp, July 11-21; Training Camp for Junior Leaders of Girls, July 23-31; Provincial Summer School, August 8-18.

Alabama

Birmingham: Methodist Episcopal Church, South, Pastors' School, May 31-June 14.
Mobile: Presbyterian, U. S., Young People's Conference, May 29-June 5.
Montgomery: Methodist Episcopal Church, South, Conference Training School, June 1-8.
Shocco Springs: Presbyterian, U. S., Young People's Conference, June 7-14.
Talladega: Talladega College, Y. W. C. A., Colored Student Conference, June 8-18.

Arizona

Prescott: American Baptist Publication Society, Summer Assembly, July 27-August 5.

Arkansas

Conway: Hendrix College, Methodist Episcopal Church, South, Pastors' School, June 13-27.
Hardy: Presbyterian, U. S., Young People's Conference, June 12-17.

British Columbia

Ocean Park: Methodist Church, Canada, Summer School, July 5-16.
Camps held under the auspices of the Religious Education Council of British Columbia:
Beaver Lake: Victoria District Older Girls' Camp, August.
Ocean Park: Ocean Park Summer School, July 5-16.
South Okanagan: Older Girls' Camp, June 29-July 9.
North Okanagan: Older Girls' Camp, July 10-18.
North Okanagan: Older Boys' Camp, July 18-26.
Whytecliff: Provincial Older Girls' Training Camp, June 29-July 9.

California

Asilomar: Protestant Episcopal Church, Summer Vacation Conference.
Asilomar: American Baptist Publication Society, Summer Assembly, July 20-30.
Asilomar: M. E. M., Missionary Education Conference, July 10-20.
Asilomar: Y. W. C. A., Pacific Coast General Conference, August 3-13; Girl Reserve Conference, June 22-July2.
Clarmont: Pomona College, Congregational Church, Young People's Conference, July 2-9.
Long Beach: American Baptist Publication Society, Summer Assembly, August 9-22.
Los Angeles: Methodist Episcopal Church, University of Southern California, July 16-27.
Los Angeles: Protestant Episcopal Church, Harvard School, July 5-10.
Los Angeles: Presbyterian U. S. A., Occidental College, Young People's Conference, July 30-August 5.
Los Angeles: United Christian Missionary Society, California Christian College, Young People's Conference, July 9-16.
San Anselmo: Presbyterian U. S. A., Young People's Conference, July 23-29.

Colorado

Colorado Springs: Congregational Church in cooperation with other denominations, Young People's Conferences, June 18-24.
Denver: American Baptist Publication Society, Summer Assembly, June 20-29.
Estes Park: Presbyterian U. S. A., Young People's Conference, June 18-24.
Estes Park: Y. M. C. A., Student Conference, June 8-18; Employed Officers' Conference, July 18-August 1.
Estes Park: Y. W. C. A., Rocky Mountain Student Conference, August 14-24; Rocky Mountain Community Conference, August 3-13; Girl Reserve Conference, June 19-29.
Evergreen: Protestant Episcopal Church, Clergy Conference and Summer School.
Geneva Glen-on-Parmalee Gulch: International Sunday School Council of Religious Education, Boys' Camp Conference, July 10-23; Girls' Camp Conference, July 24-August 6; Adult Training School, August 6-17.
Pueblo: Beulah Assembly Ground, Methodist Episcopal Church, South, Pastors' School, August 15-21.

Connecticut

Middletown: Connecticut Sunday School Association, Summer School of Religious Education, Wesleyan Institute, June 26-July 3.

Florida

Lakeland: Methodist Episcopal Church, South, Conference Training School, June 11-17.

Georgia

Athens: Methodist Episcopal Church, South, District Standard Training School, June 17-23.
Atlanta: Emory University, Methodist Episcopal Church, South, Pastors' School, June 6-16.
Camp Highland: Y. W. C. A., Girl Reserve Conference, June 19-29.
Cuthbert: Methodist Episcopal Church, South, Andrew College, District Standard Training School, July 31-August 5.

Macon: Wesleyan College, Methodist Episcopal Church, South, Conference Training Schools in combination with Pastors' School, June 12-18.
White Oak Camp Ground: Methodist Episcopal Church, South, District Standard Training School, August 24-30.

Idaho

Bellevue: Presbyterian U. S. A., Young People's Conference, July 17-24.
Ketchum: American Baptist Publication Society, Summer Assembly, July 10-20.

Illinois

Alton: American Baptist Publication Society, Summer Assembly, July 7-14.
Dixon: Presbyterian U. S. A., Young People's Conference, July 16-22.
Dixon: Congregational Church, Young People's Conference, June 23-29.
Elmhurst: Elmhurst College, Evangelical Synod of North America, Summer School, July 9-20.
Eureka: Eureka College, United Christian Missionary Society, Young People's Conference, June 25-July 2.
Evanston: Northwestern University, Methodist Episcopal Church, Summer School of Religious Education, August 20-31.
Petersburg: Presbyterian U. S. A., Young People's Conference, June 25-July 1.
Plano: Millhurst, Y. W. C. A., Business and Industrial Girl Reserve Conference, July 30-August 6.
Sparta: Presbyterian U. S. A., Young People's Conference, August 6-12.

Indiana

Brooklyn: Bethany Park, United Christian Missionary Society, Young People's Conference, August 6-13.
Franklin: American Baptist Publication Society, Summer Assembly, August 10-17.
Hanover: Presbyterian U. S. A., Young People's Conference, August 15-21.
Lake Wawasee: Vanter Park, Protestant Episcopal Church, June 17-23.
Mersom: Union Christian College, The Christian Church, June 12-21.
Winona Lake: Presbyterian U. S. A., Young People's Conference, June 27-July 3.
Winona Lake: Y. W. C. A., Winona Industrial Conference, July 17-27 or 16-26; Girl Reserve Conference, July 27-August 6.

Iowa

Cedar Falls: Presbyterian U. S. A., Young People's Conference, June 27-July 3.
Cedar Falls: Riverview Park, Congregational Church, Young People's Conference, June 19-26.
Council Bluffs: Presbyterian U. S. A., Young People's Conference, June 18-24.
Iowa Falls: American Baptist Publication Society, Summer Assembly, July 18-29.
Milford: Lake Okaboji, Y. W. C. A., Okaboji Industrial Conference, July 7-21; Girl Reserve Conference I, June 15-25; II, June 26-July 6.
Oskaloosa: Penn. College, Iowa State Sunday School Association, The Southeastern Training School for Sunday School Workers, June 18-29.

Kansas

Emporia: Presbyterian U. S. A., Young People's Conference, June 11-17.
Kansas City: United Brethren in Christ, Summer School of Methods, Kansas City University, June 6-16.
Newton: Bethel College Evangelical Synod of North America, Western Summer School, June 11-22.
Ottawa: American Baptist Publication Society, Summer Assembly, August 6-16.
Topeka: Bethany College, Protestant Episcopal Church.
Twin Mounds Park: Congregational Church, Young People's Conference, July 14-20.

Kentucky

Berea: Kentucky Sunday School Association, Summer School of Methods, June 18-28.
Frankfort: Kentucky Normal and Industrial Institute, Y. W. C. A., Colored Community Conference, July 25-August 2.
Lexington: Hamilton College, United Christian Missionary Society, Young People's Conference, June 11-18.
Mammoth Cave: Protestant Episcopal Church.
Versailles: Protestant Episcopal Church, Summer School.
Winchester: Methodist Episcopal Church, South, Conference Training School, June 11-17.
Winchester: Methodist Episcopal Church, South, Wesleyan College, Pastors' School, June 27-July 11.

Louisiana

Camp Lassa Training School: Louisiana Sunday School Association, Older Boys' Camp Conference, June 21-July 1; Older Girls' Camp Conference, July 19-29; Adult Training School, July 5-15.
Gibsland: Y. M. C. A., Student Conference, May 4-14.
Ruston: Methodist Episcopal Church, South, Conference Standard Training School, August 19-25.

Maine

Houlton: Maine State Sunday School Association, Northern Maine Summer School of Religious Education, Ricker Institute, June 29-July 6.
Machias: Maine State Sunday School Association, Eastern Maine Summer School of Religious Education, Normal School, June 21-28.
Ocean Park: M. E. M., Missionary Education Conference, July 16-28.
Ocean Park: American Baptist Publication Society, Summer Assembly, August 26-September 2.
Ocean Park: New England Baptist Conference, School of Methods, August 21-31.
Poland: Camp Maqua, Y. W. C. A., Northeastern Student Conference, June 19-29; Girl Reserve Conference, July 18-28.
Vassalboro: Oak Grove Seminary, Maine State Sunday School Association, Central Maine Summer School of Religious Education, July 7-14.

Manitoba

Rock Lake: Methodist Church, Canada, July.
Shoal Lake: Methodist Church, Canada, July.

Maryland

Ocean City: Protestant Episcopal Church, Peninsula Summer School, June 4-29.
Westminster: Presbyterian U. S. A., Young People's Conference, July 23-29.

Massachusetts

Craigville: The Christian Church, July 23-August 3.
East Northfield: Northfield Schools and Conferences and Northfield School of Religious Education, July 23-31.
Wellesley: Protestant Episcopal Church, Wellesley Conference, June 25-July 5.

Michigan

Alma: Presbyterian U. S. A., Young People's Conference, July 16-22.
Camp Warren: Berrien Co. (Mich.) S. S. Asso.; Chicago (Cook County) S. S. Asso. and Michigan Sunday School Council of Religious Education, Leadership Training School, July 9-20.
Frankfort: United Christian Missionary Society, Leadership Training School, July 29-August 19.
Hillsdale: Protestant Episcopal Church, July 5-12.
Kalamazoo: American Baptist Publication Society, Summer Assembly, July 27-August 5.
Marquette: Presbyterian U. S. A., Young People's Conference, August 6-12.
New Buffalo: Y. W. C. A., Forest Beach Industrial Conference, September 4-14.
Olivet: Congregational Church, Young People's Conference, June 22-29.
Saugatuck: Presbyterian U. S. A., Young People's Conference, July 9-15.

Minnesota

Fairbault: Protestant Episcopal Church.
Mound: American Baptist Publication Society, Summer Assembly, July 19-29.
Northfield: Congregational Church, Young People's Conference, June 19-25.
Paynesville: Lake Koronis, Presbyterian U. S. A., Young People's Conference, July 19-25.
Tipi-wakan Lake: Spring Park, United Christian Missionary Society, Young People's Conference, July 9-15.

Mississippi

Waveland: Evangelical Synod of North America, Southern Summer School, July 23-August 3.

Missouri

Albany: Palmer College, The Christian Church, May 28-June 7.
Albany: Palmer College, Missouri Sunday School Association, Northwest Missouri Summer School of Religious Education, June 3-8.
Fayette: Methodist Episcopal Church, South, Pastors' School, May 29-June 12.
Fulton, Presbyterian U. S. A., Young People's Conference, June 15-25.
Fulton: United Christian Missionary Society, William Woods College, Young People's Conference, June 4-11.
Hollister: Y. M. C. A., Student Conference, June 9-19; Employed Officers' Conference, June 20-July 3.
Hollister: Presbyterian U. S. A., Young People's Conference, August 8-14.
Hollister: United Christian Missionary Society, Young People's Conference, July 16-23.

Montana

Helena: Presbyterian U. S. A., Young People's Conference (with synod), July 5-11.
Helena: American Baptist Publication Society, Summer Assembly, June 20-29.
Yellowstone Park: Protestant Episcopal Church.

Nebraska

Bethany: Cotner College, United Christian Missionary Society, Young People's Conference, June 4-11.
Crete: Congregational Church, Young People's Conference, June 8-15.
Grand Island: American Baptist Publication Society, Summer Assembly, August 4-12.

Nevada

Lake Side Park: Protestant Episcopal Church, Nevada Summer Conference.

New Brunswick, Canada

United Baptist Convention, Summer Schools of Methods:
Sackville—
Woodstock—

New Hampshire

Lake Winnipesaukee: International Sunday School Council of Religious Education, Training School, July 9-20; Boys' Camp Conference, June 26-July 9; Girls' Camp Conference, July 24-August 6.

New Jersey

Asbury Park: New Jersey State Sunday School Association, New Jersey School of Methods for Sunday School Workers, July 6-13.
Blairstown: Y. M. C. A., Student Conference, June 24-29.
Blairstown: Presbyterian U. S. A., Young People's Conference, July 11-17; August 20-26.
Hightstown: American Baptist Publication Society, Summer Assembly, June 30-July 7.
Princeton: Protestant Episcopal Church, Summer School for Church Workers, July 2-13.

New Mexico

Las Vegas: Protestant Episcopal Church.

New York

Altamont: Y. W. C. A., Industrial Conference, August 18-September 1; Business Girls' Conference, July 3-17; Girl Reserve Conference, July 18-28.
Auburn: Presbyterian U. S. A., Young People's Conference, June 25-July 1.
Aurora: Wells College, Congregational Church, Young People's Conference, June 22-July 2.
Carmel: New York State Sunday School Association, July 16-25.
Dunkirk: Evangelical Synod of North America, August 6-17.
Frewsburg: United Brethren in Christ, July 16-30.
Geneva: Hobart College, Protestant Episcopal Church, July 2-13.
Keuka Park: American Baptist Publication Society, Pastors' School, July 23-August 10; Summer Assembly, August 13-19; Pastors' Conference, August 19-24.
Saratoga: New York State Sunday School Association, June 27-July 7.
Sidney Grove: New York State Sunday School Association, July 30-August 6.
Silver Bay: M. E. M., Missionary Education Conference, July 3-13.
Silver Bay: Y. W. C. A., Eastern Student Conference, June 22-July 2; Eastern City Conference, July 17-27.
Silver Bay: Y. M. C. A., Employed Officers' Conference, August 1-29; Student Conference, June 14-22.
Silver Lake: New York State Sunday School Association, Silver Lake Summer School of Religious Education, August 13-20.
Syracuse: Syracuse University, Methodist Episcopal Church, June 18-29.

North Carolina

Blue Ridge: M. E. M., Missionary Education Conference, June 26-July 6.
Blue Ridge: Y. W. C. A., Southern Student Conference, June 5-15; Southern Community Conference, July 6-13.
Blue Ridge: Y. M. C. A., Employed Officers' Conference, July 18-August 1; Student Conference, June 15-25.
Davidson: Presbyterian U. S., Young People's Conference, June 12-19.
Durham: Methodist Episcopal Church, South, Trinity College, Pastors' School, June 6-16.
Elon College: The Christian Church, School of Methods, July 30-August 5.
King's Mountain: Y. W. C. A., Girl Reserve Conference (Colored), June 26-July 6.
King's Mountain: Y. M. C. A., Student Conference, May 25-June 2.
Lake Junaluska: Y. W. C. A., Southern Industrial Conference, June 26-July 6.
Lake Junaluska: Methodist Episcopal Church, South, Leadership Training School, July 11-August 23.
Montreat: Presbyterian U. S., Young People's Conference, June 19-28.
Montreat: Y. W. C. A., Southern Student Conference, June 5-15.
Montreat: Presbyterian U. S., Sunday School Workers' Conference, August 1-8.
Raleigh: Protestant Episcopal Church, St. Mary's Conference and Sunday School Institute.
Raleigh: Protestant Episcopal Church, Summer School for Colored Workers.

North Dakota

Jamestown: Presbyterian U. S. A., Young People's Conference, July 9-15.
Jamestown: American Baptist Publication Society, Summer Assembly, July 8-15.
Valley City: Congregational Church, Young People's Conference, June 23-30.

Nova Scotia

United Baptist Convention, Summer Schools of Methods:
Pictou—
Wolfville—

Ohio

Defiance: Defiance College, The Christian Church, July 16-26.
Gambier: Protestant Episcopal Church, June 25-July 6.
Granville: American Baptist Publication Society, Summer Assembly, August 2-12.
Hiram: Hiram College, United Christian Missionary Society, Young People's Conference, June 18-25.
Lakeside: Congregational Church, Young People's Conference, July 2-8.
Oxford: Presbyterian U. S. A., Young People's Conference, June 18-24.
Westerville: Otterbein College, United Brethren in Christ, Summer Schools of Methods, July 9-19.
Wooster: Presbyterian U. S. A., Young People's Conference, August 13-19.

Oklahoma

Enid: Lakeview Assembly, United Christian Missionary Society, Young People's Conference, July 23-30.
Norman: Protestant Episcopal Church, Summer School of Methods, June 14-21.
Oklahoma City: Methodist Episcopal Church, South, Pastors' School, May 29-June 12.

Ontario

Bay of Quinte: Methodist Church, Canada, July 2-8.
Dundas: Methodist Church, Canada, July.
Goderich: Methodist Church, Canada, July 23-30.
Kingsville: Methodist Church, Canada, July.
Lake Couchiching: Y. M. C. A., Employed Officers' Conference, July 31-August 17.
Muskoka: Elgin House, Methodist Church, Canada, July 2-9.
Owen Sound: Methodist Church, Canada, June 30-July 10.
Port Elgin: Methodist Church, Canada, July 9-16.
Point Iroquois: Methodist Church, Canada, July 23-28.
St. Thomas: Alma College, Methodist Church, Canada, July 9-16.
Ontario Religious Education Council: Couchiching, July 14-23; Courtright, June 18-25.
Leaders of Girls: Beau Rivage, August 3-13.
Camps for Older Girls and Leaders: Beau Rivage, August 15-25; Beausoliel, July

Courtesy of the Board of Sunday Schools of the M. E. Church

Pageant Scenes—Syracuse Summer School, Methodist Episcopal Church

6-16; Camperdown, July 16-26; Couchiching, July 4-14; Grimsby, July 3-13; Kincardine, July 24-August 3; Port Talbot, July 24-August 3.
Camps for Older Boys and Leaders: Balsam Lake, July 2-9; Beausoliel Island, July 21-28; Brockville, July 7-14; Cobourg, June 29-July 7; Fisher's Glen, July 14-21; Golden Lake, June 28-July 5; Lambton County, July 20-28; Pelee Island, June 28-July 5; Port Elgin, July 16-23; Prince Edward County, July 9-14.

Oregon

Columbia City: American Baptist Publication Society, Summer Assembly, July 28-August 6.
Gladstone: Chautauqua Park, Protestant Episcopal Church.
Milton: Columbia College, Methodist Episcopal Church, South, Pastors' School, August 29-September 7.
Portland: Presbyterian Church U. S. A., Young People's Conference, July 12-18.
Seaside: Congregational Church in cooperation with other denominations, Young People's Conference, July 23-29.
Turner: United Christian Missionary Society, Summer Leadership Training School and Convention, July 2-7.

Pennsylvania

Birmingham: Presbyterian U. S. A., Young People's Conference, August 22-28.
Caledon: Penn. State Sunday School Association, Summer School for Girls on Lake Erie, June 26-July 8.
Canton: Camp Nepahwin: Y. W. C. A., Business Girls' Conference, August 4-18; Industrial Conference, July 14-28; Girl Reserve Conference, Secondary Schools, July 3-13; Girl Reserve Conference, Business and Industry, July 28-August 4.
Carlisle: Dickinson College, Methodist Episcopal Church, July 2-13.
Cheney: Cheney Training School for Teachers, Y. W. C. A., Colored Industrial Conference, June 23-30.
Collegeville: American Baptist Publication Society, Summer Assembly, August 27-September 3.
Conneaut Lake: Exposition Park, Protestant Episcopal Church, July 5-14.
Eaglesmere: Protestant Episcopal Church, July 13-18.
Eaglesmere: Y. W. C. A., East Central Student Conference, June 19-29; East Central Community Conference, July 3-13.
Ridgeview Park: American Baptist Publication Society, Summer Assembly, July 9-16.
Saltsburg: Presbyterian U. S. A., Young People's Conference, July 30-August 5.
Sigel: Presbyterian U. S. A., Young People's Conference, June 14-17.
South Bethlehem: Protestant Episcopal Church, June 25-30.
Spruce Creek: Pennsylvania State Sunday School Association, Huntingdon County, Older Girls' Conference, July 24-August 6; Older Boys' Conference, August 21-September 3; Training School, August 7-20.

Quebec

Religious Education Association of the Province of Quebec:
Knowlton: Summer Conference, Children's Division, June 25-July 2; Leaders of 'Teen Age Girls, July 2-9; Camp for 'Teen Age Girls, August 13-23; Leaders of 'Teen Age Boys and Camp for 'Teen Age Boys—Dates not available.

Rhode Island

East Greenwich: American Baptist Publication Society, Summer Assembly, July 11-21.

Saskatchewan

Lumsden Beach: Methodist Church, Canada, July.

South Carolina

Myrtle Beach: Methodist Episcopal Church, South, Conference Training School, June 12-19.
Spartanburg: Methodist Episcopal Church, South, Conference Training School in combination with Pastors' School, June 25-July 6.

South Dakota

Placerville: Black Hills, Congregational Church, Young People's Conference, August 1-8.
Sioux Falls: Protestant Episcopal Church, Summer Conference, June 19-29.
Sioux Falls: American Baptist Publication Society, Summer Assembly, July 20-29.
Waubay: Congregational Church, Young People's Conference, July 16-22.
Yankton: Congregational Church, Young People's Conference, July 23-29.

Tennessee

Clarksville: Methodist Episcopal Church, South, Pastors' School, June 12-26.
Ovoca (Tullahoma): Presbyterian U. S. A., Young People's Conference, July 17-23.
Ovoca Springs: Presbyterian U. S. A., Young People's Conference, June 19-26.
Sewanee: Protestant Episcopal Church, Summer Training School, August 9-23.

Texas

Buffalo Gap: Presbyterian U. S. A., Young People's Conference, July 1-8.
Dallas: Methodist Episcopal Church, South, Pastors' School, June 14-29.
Kerrville: Presbyterian U. S., Sunday School Workers' Conference, August 5-10.
Kerrville: Presbyterian U. S., Young People's Conference, July 17-25.
Waxahachie: Presbyterian U. S. A., Young People's Conference, July 11-18.

Utah

Salt Lake City: Protestant Episcopal Church.
Ogden Canyon: American Baptist Publication Society, Summer Assembly, July 1-10.

Vermont

Saxtons River: American Baptist Publication Society, Summer Assembly, June 19-30.

Virginia

Ashland: Randolph Macon College, Methodist Episcopal Church, South, Pastors' School, June 19-July 3.
Charlottesville: Protestant Episcopal Church, July 30-August 10.
Dayton: United Brethren in Christ, Shenandoah Collegiate Institute, June 15-25.

The list of summer schools and conferences published herewith is as complete as information regarding places and dates is available at the time of going to press. For full particulars write to the denominational board, Sunday-school association or to the organization under whose auspices the school which interests you is held. Plan for a profitable vacation among beautiful surroundings and gain inspiration and stimulus for the winter's work.

Emory: Methodist Episcopal Church, South, Pastors' School, August 20-September 1.
Lynchburg: Methodist Episcopal Church, South, Conference Training School, June 11-17.
Lynchburg: Protestant Episcopal Church, June 11-16.
Lynchburg: Christian College, United Christian Missionary Society, Leadership Training School, July 1-6.
Massenetta Springs: Presbyterian U. S., Sunday School Workers' Conference, July 23-30; Young People's Conference, July 23-30.
Sweet Briar: Sweet Briar College, Y. W. C. A., Girl Reserve Conference, June 19-29.

Washington

Burton: American Baptist Publication Society, Summer Assembly, August 7-17.
Coeur d'Alene: American Baptist Publication Society, Summer Assembly, July 17-27.
Lisabeula: Vashon Island, Presbyterian U. S. A., Young People's Conference, August 6-12.
Seabeck: M. E. M., Missionary Education Conference, July 25-August 4.
Seabeck: Y. W. C. A., Northwestern General Conference, August 17-27; Girl Reserve Conference, July 9-19.
Seabeck: Y. M. C. A., Employed Officers' Conference, August 16-30; Student Conference, June 15-25.
Spokane: Presbyterian U. S. A., Young People's Conference, July 14-22.
Spokane: Protestant Episcopal Church.
Spokane: Spokane University, United Christian Missionary Society, Young People's Conference, June 25-July 2.
Tacoma: College of Puget Sound, Methodist Episcopal Church, July 30-August 10.

West Virginia

Barboursville: Methodist Episcopal Church, South, Conference Training School in combination with Pastors' School, June 25-July 6.
Harpers Ferry: Y. M. C. A., Employed Officers' Conference, July 11-25.
Philippi: American Baptist Publication Society, Summer Assembly, August 7-13.

Wisconsin

Chetek: Presbyterian U. S. A., Young People's Conference, July 9-15.
College Camp: Y. W. C. A., Central Student Conference, August 17-27; Central City Conference, August 7-17; Central Town and County Conference, July 27-August 6.
Green Lake: American Baptist Publication Society, Summer Assembly, August 7-19.
Green Lake: Presbyterian U. S. A., Young People's Conference, July 16-22.
Green Lake: Congregational Church, Young People's Conference, July 9-16.
Green Lake: Y. W. C. A., Central Girl Reserve Conference, June 29-July 9.
Lake Geneva: International Sunday School Council of Religious Education, Training School, July 23-August 3; Girls' Camp Conference, August 7-20; Boys' Camp Conference, August 21-September 3.
Lake Geneva: Y. M. C. A., Employed Officers' Conference, June 27-July 25; Student Conference, June 15-25.
Lake Geneva: M. E. M., Missionary Education Conference, July 5-August 3.
Racine: Protestant Episcopal Church, July 2-13.

Wyoming

Hyattville: American Baptist Publication Society, Summer Assembly, August 6-16.

Courtesy of Int. Council of R. E.

Recreational Leadership— Girl's Camp Conference, International Sunday School Council of Religious Education Lake Winnipesaukee

Courtesy of Int. Council of R. E.

Playground Leadership — Boys' Camp Conference Lake Winnipesaukee

Left: Missouri Delegation— Older Boys' Conference, Lake Geneva

Courtesy Board of S. S., M. E. Church

Pageant Scene, Syracuse Summer School

Courtesy of Missionary Education Movement

Vesper Service, M. E. M. Conference, Seabeck, Wash.

Courtesy Int. Council of R. E.

Main Buildings, International Sunday School Council of Religious Education Conference, Colorado

News Notes from the Denominations

Methodist Episcopal Church

Administrative guidance, showing how to promote, organize and administer vacation church schools has been provided by the Board of Sunday Schools through its normal channels. This material shows how the community or the denomination within the community may properly relate the vacation church schools to the entire program of the local church through its religious educational activities. We are convinced that the vacation school, the weekday school during the school year, and the Sunday school are all a part of a unified educational program of any local church and therefore must be built around a single organizational idea with a unified, correlated and progressive program of instruction, worship, expression.

The Board of Sunday Schools also plans full cooperation with the International Association of Daily Vacation Bible Schools and with other denominations in the training programs for teachers throughout the country. A standard program for use in these schools has been developed and presented to the International Association through one of its sub-committees. This program involves a six-evening training school instead of the old type of one night a week for a period of weeks or two full days' intensive work. It also plans for the careful study of the principles of religious education, the methods peculiar to each of the age groups and at least one period given to a study of all the available curriculum material. Such a program makes it possible for teachers and leaders more intelligently to determine the type of work, the curriculum material and plans of procedure for their vacation school. The general program for these six evening schools is as follows:

Suggested Schedule for Special Training School

Time—6 successive days
3 periods per day
(a) 7:30–8:15 Principles of Teaching
(b) 8:30–8:35 Devotional Studies
(c) 8:45-9:30 Departmental for: Kindergarten Dept., 3–5 yrs.; Primary Dept., 6–8 yrs.; Junior Dept., 9–12 yrs.

One period to be given to the presentation of all available lesson material for age groups involved.

Correlation

Pre-requisites—High School or its equivalent. Textbook required for (a) e. g.:
Hurt—Self Help in Teaching
Hartshorne—Childhood and Character

1. *Departments of Religious Education*—Integrated Courses. May offer special courses in spring for prospective teachers or Extension Schools in Community.
2. *Y. M. or Y. W. on College Campus* Might offer special courses—8 or 10 lessons in spring months.
3. All courses should be standardized.

Suggested Textbooks for Daily Vacation Bible School Training Courses

1. *Child Study*
   Hartshorne—Childhood and Character
   Norsworthy and Whitley—Psychology of Childhood
2. *Principles of Teaching*
   Cather—Stories and Story Telling
   Bryant—How to Tell Stories to Children
   Betts—How to Teach Religion
   Hurt—Self Help in Teaching
   Gregory—Seven Laws of Teaching
3. *Recreation*
   Curtis—Education Through Play
   Powell—Recreational Leadership for Church and Community
   LaPorte—Handbook of Games and Program.
4. *Handcraft*
   Wardle—Handwork in Religious Education
5. *Organization and Administration*
   Gage—How to Conduct a Church Vacation School
   Stout and Thompson—Organization and Administration of the Church Vacation School
6. *Departmental Lessons*
   Kindergarten—Inspect all available lessons. Study ones selected for local use
   Primary—Study ones selected for local use
   Junior—Study ones selected for local use

The Methodist Board of Sunday Schools is promoting community vacation schools with enthusiasm because it believes primarily that the community idea in this work will in the long run prove what experience has shown it to be, the most effective method of commanding the confidence and respect of community leaders, parents and children. In addition to this it makes possible greater economy and increasing efficiency.

Methodist Episcopal Church, South

THREE types of Summer Training Schools will be promoted by the General Sunday School Board of the Methodist Episcopal Church, South, this summer as follows: Leadership Training School at Lake Junaluska, North Carolina; Pastors' Schools, and Conference and District Standard Training Schools.

Leadership Training School:

For six years the Leadership Training School at Lake Junaluska, N. C., has typed the whole training program of our church and has provided opportunity for our Conference leaders and standard training-school instructors to receive training for their tasks. The school this year promises to be larger and stronger than for any previous session.

Two new features enter into the schedule for the leadership school this year. Heretofore the school has continued for only two weeks. This year provision has been made for a three-term session. The first term will open July 12 and close July 26. The second term will open July 27 and close August 9. The third term will open August 10 and close August 23. Units of the Standard Training Course will be offered in these three terms. The work in each term will measure for the two weeks' leadership school conducted at Junaluska in the past.

Advanced courses in Leadership Training, running through the entire six weeks July 12–August 23, paralleling the three terms of the regular leadership school, will be offered this summer. The advanced courses in this six weeks' school are as follows: The Principles of Religious Education, a fundamental course in Sunday School Organization and Administration, and an advanced course in Psychology.

The faculty this year is equal to the best that has served at Junaluska in the past. Some of the leaders in the field of Religious Education in America will be on the faculty. Some of those who have accepted membership in the faculty are: Doctor W. C. Barclay, Doctor B. S. Winchester, Prof. H. H. Harris, Doctor W. E. Bower, Miss Mabel Bailey, Doctor J. L. Cuninggim, Rev. H. H. Hubbel, Prof. W. J. Sheridan and Doctor S. C. Bland of Canada.

Pastors' Schools: A development of far-reaching significance in the Methodist Episcopal Church, South, is the cooperative effort of the General Sunday School Board and the General Board of Missions in a number of pastors' schools to be held this summer. The conviction has been growing upon the leaders in this church that it is dependent upon a ministry that is continuously in training. In order to provide a well balanced program for this training and in order to secure much needed correlation of effort these general boards are cooperating in eighteen of these summer schools for pastors.

Courses in religious education will have an important place in the program of these schools. These courses will be supported and promoted by the General Sunday School Board. The courses in religious education to be offered in 1923 will fall into four general groups as follows: Administration, Worship, Principles of Religious Teaching, and Work with Adolescents. Several courses in these fields will be available in each of these pastors' schools this summer. The whole curriculum is planned to cover a four-year cycle.

High standards for these schools have been agreed upon and will be maintained by the cooperating boards. Among the requirements the standards call for twelve days for actual class work with full fifty minutes for each class period, allowing each pastor to take only two courses for

credit. The instructors have been carefully selected and the list includes some of the outstanding men in their several fields in America.

Conference and District Standard Training Schools: The Sunday School Boards in a number of the Annual Conferences have for the past three or four years promoted Conference and District Standard Training Schools which are conducted under the joint supervision of the General and Conference Sunday School Boards.

Only courses in religious education are offered in these schools. While there are always a number of pastors enrolled in these schools, the students are mostly Sunday-school officers and teachers and young people. More than twenty of these schools will be conducted during June, July and August this year in the various sections of the South with an enrollment conservatively estimated at twenty-five hundred students.

The Methodist Episcopal Church, South, expects to enroll at least six thousand of its pastors and other Sunday-school leaders as students in its summer schools offering courses in religious education this summer.

Congregational Church

LET the Children Come is the title of the new Children's Day Service issued by the Congregational Sunday School Extension Society. The picture of children pouring into the temple, with arms filled with flowers of the fields and woods, and singing sweet carols—coming with childish joy to the place where they hear of the love and care of the heavenly Father, and the welcome and blessing of Jesus, the Friend of little children—such a picture suggests the spirit of the service. Schools which combine promotion exercises with the Children's Day program will find directions for the adaptation of some of the features suggested here for this purpose.

Four beautiful old carols, which, however, may be new to many schools, are used in the service. Two of these carols are sung by the choir. These are: *Beauteous Are the Flowers of Earth* by Sir J. Stainer; *The Summer Days Are Come Again*, Traditional; *I Hear the Children's Voices* by E. Lamare; and *We Bring the Friend of Children* by Peter Cornelius. The rest of the music is chosen from *Songs for Little People* and *Worship and Song*. All the music is printed either on the program which is distributed to the audience or in the supplement.

Following a prelude carol by the choir and the children's processional with flowers, there is a short introductory service leading to the first part of the main theme, *The Children in the Temple*. This part is given over mostly to the littlest ones, and provides an opportunity for the baptism of children. To participants and audience is brought a realization of the fact that little children are present in God's house—in the temple. Part two, *The Heavenly Father's Love and Care*, emphasizes the first thoughts we wish to bring to the children as they become acquainted with God's house. The children themselves tell us what these thoughts are in story, dramatized song, and verses. Part three, *Jesus, the Friend of Little Children*, emphasizes the second great truth we would bring to the children. The Bible story is read and sung and the story-teller retells it. Following a prayer response by the choir, *Suffer Little Children*, Bible memory readings by the older girls and boys introduce the fourth part of the service, *The King's Other Children*. The reading "Be Ye Doers of the Word" is answered by the choir response *Suffer Little Children;* the same response is repeated after the recital of "The Two Great Commandments" and again after the reading of the chapter "The Greatest of These Is Love." The response is heard here as an echo, implying that for us the "word," the "commandment" and the interpretation of "love" is "to let the children come." A story, *The King's Gardens*, carrying the appeal of the program, is told by the story-teller and leads naturally to the gathering of the gifts for the King's other children. Congregation and choir join with the children in singing the recessional.

The service is published in three parts: (1) a program to be distributed among participants and audience; (2) a supplement providing all necessary music and readings, and suggestions regarding the presentation of the service; (3) a story leaflet *The King's Garden*. The service has been prepared by Eleanor F. Cole, recognized in the field of Religious Education as a practical worker in church schools and with young people, and member of the editorial staff of the Congregational Publishing Society.

The service will be provided without charge to schools making their offering to the Congregational Sunday School Extension Society. Sample copies are obtainable now by addressing this society at 287 Fourth Avenue, New York City. It is for sale to other schools at ten cents a copy, six dollars per hundred, by The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, or 19 West Jackson Street, Chicago, Illinois.

In 1883 the National Council of Congregational Churches recommended the observance of Children's Day on the second Sunday in June, and the offerings of that day be designated to Sunday School Missionary work. Through forty years that suggestion has been followed out. These gifts go directly into the field work of the Sunday School Extension Society which founds and fosters mission schools. The regular field force is augmented by college students during the summer months, whose challenge "to make my life count for the most in the summer of 1923" leads to worth-while service and touches many lives in the interests of the kingdom.

Disciples of Christ

THE places and dates of the summer schools of the Disciples of Christ will be found on another page of this issue. The suggested daily schedule and the approved curriculum for these schools is as follows:

SUGGESTED SCHEDULE

Morning:

6:30 A. M. Rising Bell.
7:00 A. M. Setting-up Exercises.
7:15 A. M. Breakfast.
8:10 A. M. Bible Study: Either "Message of the Prophets" or "Origin and Nature of the Bible" Electives.
8:50 A. M. Mission Study:
Home — "Conservation of Youth."
Foreign—"Japan."
9:30 A. M. Methods Courses:
Children's Work.
Young People's Work.
10:15 A. M. Recess.
10:30 A. M. "Principles and Program of Religious Education," or "History of Disciples."
11:10 A. M. "Christianizing Business."
11:50 A. M. "Fourfold Charting" (for such as do not have their credits)
"Vocational Guidance" (for such as do not have their credit).
12:30 P. M. Dinner.

Afternoon:

1:30 P. M. Quiet Hour: (Rest and relaxation).
2:30 P. M. "Principles of Recreation."
3:00 P. M. Directed play and recreation, including demonstrations of "principles" discussed above.
5:30 P. M. Supper.

Evening:

6:30 P. M. "Story Telling."
"Dramatization."
7:15 P. M. Demonstrations:
First night—Set-up Meeting.
Second Night — Stereopticon lecture on Missionary work, State or National (by State Secretary).
Third Night—Cleverest entertainment in My Church (2 min. to 1 leader from each church).
Fourth night, Play or pageant. (Using Life Recruits, if possible.)
Fifth night—Story telling and dramatization. (Classes give demonstration.)
Sixth night — Pow-wow or stunt night. (Saturday.)
Seventh night—(Typical C. E. Vesper service) Sunday.
8:00 P. M. Twilight Vesper Sing.
8:30 P. M. "Social Teachings of Jesus."
9:30 P. M. Group Devotions.
9:45 P. M. Taps.
10:00 P. M. Lights Out.

SUGGESTED SCHEDULE FOR THREE-YEAR (DIPLOMA COURSE) YOUNG PEOPLE'S CONFERENCE

NOTE: Figure following each course indicates number of credits required in that subject from year to year. "R" stands for required subjects; "E" for electives.

First Year 1923

A. M.

(R) Principles and Program of Religious Education (1)
(R) Vocational Guidance (1)
(R) Missions:
Home (1)
Foreign (1)
(R) Methods:
Children's Work (1)
Young People's Work (1)
(E) Christianizing Business.
(E) Origin and Nature of the Bible.

P. M.

(R) Principles of Recreation (1)
(R) Story Telling (1)
(R) Bible Study: (1) "Social Teachings of Jesus." (Principles and their application to the stewardship of life.)

Second Year 1924

A. M.

(R) Christian Home (1)
(R) Church History (1)
(R) Missions:
Home (1)
Foreign (1)
(R) Methods:
Children's Work (1)
Young People's Work (1)
(E) Story Telling

P. M.

(E) Recreation
(E) Hymnody
(R) Bible Study: (1) "Social Teachings of Jesus." (Application to economic and industrial relationships.)

Third Year 1925

A. M.

(R) Psychology of Leadership (1)
(R) History of Disciples (1)
(R) Methods:
Children's Work (1)
Young People's Work (1)
(E) Comparative Religions
(E) Missionary Methods and Materials.

P. M.

(E) Recreation
(E) Dramatization (Plays and Pageantry)
(R) Bible Study: (1) "Social Teachings of Jesus." (Application to national, international and world relationships.)

Electives

The Rural Church.
Message of the Prophets.
Methods of Work in Auxiliary Organizations. (Boy Scouts, Camp Fire Girls, etc.)
Christianizing Business.
Hymnody.
Story Telling.
Comparative Religions.
Dramatization.
Recreation.
Missionary Methods and Materials.
Origin and Nature of the Bible.

APPROVED CURRICULUM FOR DISCIPLES SUMMER CONFERENCES

We recommend for graduation a total of 18 credits covering at least 12 required subjects, as follows:

1. Principles and Program and Religious Education. (First Year.)
3. Methods.
2 years required in either Elementary or Young People's Division Specialization. 1 year required in Revision Specialization other than one pupil is majoring in.
1. Christian Home.
1. Foreign Missions. (Normal Course.)
1. Home Missions. (Normal Course.)
1. Church History. (General 2nd year.)
1. History of Disciples. (3rd year.)
1. Story Telling. Application to both children's and young people's work. One year required. May not take more than two years.
1. Vocational Guidance. (1st year.) (Class discussion.)
3. Bible Study. "Social Teachings of Jesus." (As applied to stewardship of life, economic and industrial situations, and national, international and world relationships.)
1. Psychology of Leadership (Evangelism). Advanced course for second and third year.)
1. Principles of Recreation.

Elective.

Dramatization.
Comparative Religions.
Christianizing Business.
The Rural Church.
Message of the Prophets.
Hymnody.
Story Telling.
Methods of Work in Auxiliary Organizations. (Boy Scouts, Camp Fire Girls, etc.)
Recreation.
Missionary Methods and Materials.
Origin and Nature of the Bible.

NOTE: Figures preceding each subject indicate number of credits required in that subject.

Presbyterian, U. S. A.

STANDARD Training School classes are conducted during the summer Sunday School Conferences, credit being given for satisfactory work on the basis of educational requirements maintained in our Standard Training Schools. In some cases we are planning to project the class sessions beyond the conference dates. This is made possible by classroom equipment beyond the needs of other conferences which follow.

An increasing number of leaders in religious education are being reached by these summer conferences from year to year, though a much larger number of workers are trained in the Standard Training Schools which are being conducted in the larger centers of population throughout the year. The function of the summer training school with educational and inspirational conference features is largely one of propaganda for promotion of more effective educational standards in leadership training for religious education. Educational ideals and standards are emphasized at these schools and are spread abroad by those who attend from all sections of the church.

Seventh Day Baptists

THOUGH this is not a large denomination, and field work is done at a disadvantage because of the scattered condition of the churches, religious education is given strong emphasis in the general program. The church schools in the past five years have been brought up to a high percentage on the International Standard of Efficiency. The greatest advance has been made in the adoption of graded lessons which now, with very few exceptions, are the prescribed courses. New editions of the Junior and Intermediate series of lessons on the closely graded topics will be completed by our denominational editors within the year.

In the field of vacation-school activity, the denomination has followed a plan rather unique, but very successful, an outline of which may be of general interest. A syllabus is published by the Sabbath School Board, the promoting agency, covering complete courses from kindergarten to high school, prescribing the textbooks and the particular matter to be covered each day of the fifteen-day term. Supervisors with expert training are enlisted by the Board and are paid their traveling expenses and a substantial honorarium from denominational funds to go into such parishes as request their services, and organize and carry on a vacation school. The supervisor carries with her a complete set of textbooks, also provided by the Sabbath School Board, for the use of herself and her teachers. The local church provides the rest of the teaching force, equipment, pupils' textbooks, and entertainment for the supervisor. The local teachers usually serve without compensation. The school is of the Vaughn type, of fifteen forenoon sessions; five days a week for three weeks. The general subjects covered are Bible Study, Missions, Memory Work, Stories; with devotional and supervised play periods. Two nature study expeditions, a picnic and a public demonstration of work at the Sunday morning service following the term are special features of the program. The syllabus calls for the use of a number of the textbooks from the Week Day School Series published by the Abingdon Press.

The strong points of the plan:

(1) A trained and paid supervisor from outside the parish is recognized as an expert, is accredited full authority in management and supervision, and gets better cooperation from volunteer and unpaid local teachers.

(2) The local committee and pastor are relieved from a great amount of indefinite, and often inferior, curriculum building.

(3) Denominational financing of supervisory forces assures the use of the prescribed courses, as well as careful attention to the other directions of the syllabus.

(4) The certainty of a complete set of teachers' textbooks obviates the lack in cases where local committees might be forced or inclined to economize.

After a trial of two years the General Conference gave the plan its hearty approval with a doubled appropriation, and the work will be extended to many new rural communities this year. As a new feature a short training course for supervisors and teachers will be offered late in June in camps in New York, West Virginia and Wisconsin.

Superintendent's Guide to the International Sunday School Lessons for June

The following pages 414–417 present in outline, for the ready use of superintendents, the International Sunday School Lessons for June, as these occur in the Closely Graded Series, the Departmental Graded Series and the Improved Uniform Series. Reference to these outlines will show at a glance the lesson topic and theme, Scripture passage and biblical references for each grade and department in the church school, under each of the three systems of lessons. The Beginners' lessons in the Closely Graded Series are not graded but are used in rotation.

I. The International Closely Graded Lessons

Congregational, Disciples of Christ, Methodist, and Other Denominations

In the outline of the Closely Graded Courses a key letter "D" indicates where the lessons used by the Disciples of Christ differ from the general outline.

Age	Course	TITLES	FIRST WEEK LESSON 35 JUNE 3	SECOND WEEK LESSON 36 JUNE 10	THIRD WEEK LESSON 37 JUNE 17	FOURTH WEEK LESSON 38 JUNE 24	Departmental Groups Plan 1	Plan 2
4 and 5	BEGINNERS	The Little Child and the Heavenly Father Part III D. Beginners' Quarterly Year I—Part III	THEME: Duty of Loving Obedience TITLE: Stories of 33 and 34 Retold. MATERIAL:	THEME: Duty of Loving Obedience Going on an Errand. Gen. 37: 1–4, 12–17.	THEME: Love Shown by Prayer and Praise Daniel Praying. Dan. 6: 1–23.	THEME: Love Shown by Prayer and Praise David Praising God. 1 Sam. 16: 12b; etc.	B E G I N N	B E G I N N
4 and 5	BEGINNERS	The Little Child and the Heavenly Father Part VII D. Beginners' Quarterly Year I—Part III	LESSON 87 THEME: Children Helping TITLE: A Little Boy Helping Jesus. MATERIAL: John 6: 1–13.	LESSON 88 THEME: Children Helping Stories 85–87 Retold.	LESSON 89 THEME: Friendly Helpers The Story of Ruth and Naomi. Ruth 1: 1–19.	LESSON 90 THEME Friendly Helpers Ruth in the Barley Field. Ruth 1: 22; 2: 1–23.	N E R S	N E R S
6	I	Bible Stories for the Sunday School and Home Part III D. Primary Quarterly Year I—Part III	LESSON 35 THEME: Pleasing God by Right Doing TITLE: Joseph Obeying His Father. MATERIAL: Gen. 37: 1–4, 12–17.	LESSON 36 THEME: Pleasing God by Right Doing Joseph's Unkind Brothers. Gen. 37: 5–11, 18–36.	LESSON 37 THEME: Pleasing God by Right Doing Joseph's Kindness to His Brothers. Gen. 42: 1 to 45: 15.	LESSON 38 THEME: Pleasing God by Right Doing Joseph's Care of His Father. Gen. 45: 16–28; 46: 1–7; 47: 1–12.		
7	II	Bible Stories for the Sunday School and Home Part III D. Primary Quarterly Year II—Part III	THEME: The Needs of Children the Wide World Over TITLE: The North American Indians, I. MATERIAL: Isa. 52: 7; Psa. 100: 3a, b; 117; 86: 9, 10; 67: 1–4a; 107: 1–3, 5, 6, 8; 72: 18, 19.	THEME: The Needs of Children the Wide World Over The North American Indians, II. Same as Lesson 35.	THEME: The Needs of Children the Wide World Over The Children of the Cold Northland. Same as Lesson 35 and Matt. 28: 18–20.	THEME: The Needs of Children the Wide World Over The Children of Cherry-Blossom Land. Same as Lesson 37 and Psa. 115: 4–8, 11, 13; 96: 1–10a.	P R I M A R Y	P R I M A R Y
8	III	Bible Stories for the Sunday School and Home Part III D. Primary Quarterly Year III—Part III	THEME: Two Messengers of Jesus Doing God's Will TITLE: Saul Persecuting Christians. MATERIAL: Acts 9: 1–25; 22: 3–16; 26: 9–11. D. TITLE: An Enemy of Christians. MATERIAL: Acts 9: 1–20; 22: 3–16; 26: 9–11.	THEME: Two Messengers of Jesus Doing God's Will Paul Preaching Christ. Acts 9: 20–30; 13: 44–52.	THEME: Two Messengers of Jesus Doing God's Will Paul in Prison. Acts 16: 16–40.	THEME: Two Messengers of Jesus Doing God's Will Paul Shipwrecked. Acts 27: 1–44.		
9	IV	Stories from the Olden Time Part III D. Junior Pupil's Book Year I—Part III	THEME: Stories of Moses and His Times TITLE: The Report of the Spies. MATERIAL: Num. 12: 16 to 14: 38. D. TITLE: A Sin in the Tabernacle. MATERIAL: Lev. 10: 1–12.	THEME: Stories of Moses and His Times Troubles in the Wilderness. Num. 20: 1 to 21: 9; Psa. 107: 4–6. D. Report of the Spies. Num. 12: 16 to 14: 38.	THEME: Stories of Moses and His Times Balaam and Balak. Num. 22: 1–38; 23: 20–38; 24: 1–13. D. Troubles in the Wilderness. Num. 20: 1 to 21: 9; Psa. 107: 4–6.	THEME: Stories of Moses and His Times How God Honored Moses. Num. 27: 15–20; Deut. 32: 48–52; 34: 1–12. D. How God Honored Moses. Deut. 32: 48–52; 34: 1–12.	J U N I O R	J U N I O R
10	V	Hero Stories Part III D. Junior Pupil's Book Year II—Part III	THEME: Stories of Heroic Followers of Jesus TITLE: Review of Lessons 26–34. D. THEME: Early Followers of the Lord Jesus TITLE: Review—How the Church Began.	THEME: Stories of Heroic Followers of Jesus A Cobbler and a Map of the World—William Carey. Psa. 22: 27, 28; 96: 1–13; Isa. 54: 2, 3; Mark 16: 15; Rom. 10: 12–15. D. THEME: Later Followers of the Lord Jesus MATERIAL: Rom. 10: 12–15; Isa. 54: 2, 3.	THEME: Stories of Heroic Followers of Jesus Making the First Chinese Bible—Robert Morrison. Psa. 19: 7–11; 119: 9, 11, 105; Isa. 2: 2–4; Matt. 7: 24, 25; Eph. 6: 17; 2 Tim. 3: 16, 17; James 1: 22. D. THEME: Later Followers of the Lord Jesus Psa. 19: 7–11; Neh. 8: 5, 6, 8; Isa. 2: 2–4; John 8: 31, 32.	THEME: Stories of Heroic Followers of Jesus In a Burmese Prison—Adoniram Judson. Psa. 50: 15; Matt. 5: 11, 12; 10: 16–18; 16: 24, 25; 19: 29; 2 Cor. 11: 24–27; 12: 9, 10. D. THEME: Later Followers of the Lord Jesus The Man Who Kept His Word (David Livingstone reached Africa 1841). Psa. 121.		

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.
Plan 2: The departmental grouping by a series of three years to a department is now recommended by many denominations, including our own.
Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 35 JUNE 3	SECOND WEEK LESSON 36 JUNE 10	THIRD WEEK LESSON 37 JUNE 17	FOURTH WEEK LESSON 38 JUNE 24	Departmental Groups Plan 1	Plan 2
11	VI	Kingdom Stories Part III D. Junior Pupil's Book Year III—Part III	THEME: **Stories of the Kingdom of Judah** TITLE: Hezekiah Rebels Against Sennacherib. MATERIAL: 2 Kings 18: 1–8, 13–21, 36 to 19: 1, 2, 6–19, 32–36. D. THEME: **The Divided Kingdom** TITLE: Review.	THEME: **Stories of the Kingdom of Judah** Josiah Walks in David's Ways. 2 Kings 22: 1 to 23: 3, 25. D. THEME: **Responsibility for One's Self, Neighbor, and Country** Exercising Self-Control. 1 Cor. 9: 24–27.	THEME: **Stories of the Kingdom of Judah** Jehoiakim Burns the Prophet's Message. Jer. 36: 1–32. D. THEME: **Responsibility for One's Self, Neighbor, and Country** Banded Together for the Right. 2 Kings 10: 15–17; Jer. 35: 1–19; Eccl. 4: 9–12.	THEME: **Stories of the Kingdom of Judah** Jerusalem Taken by Nebuchadnezzar. 2 Kings 25: 1–30; Jer. 39: 1–18; Lam. 1: 1–6. D. THEME: **Responsibility for One's Self, Neighbor, and Country** Courage to do the Right. Dan. 1: 1–21.	JUNIOR	JUNIOR
12	VII	Gospel Stories Part III D. Junior-Intermediate Pupil's Book Part III	THEME: **Our Bible and How It Came to Us** TITLE: The Old Testament and Its Books. MATERIAL: Lev. 19: 18; Deut. 6: 4, 5; 10: 12, 13; 30: 11–14; 33: 27a; Psa. 19: 1–14; 51: 1–10; 90: 1, 2; etc. D. THEME: **Studies in the Acts** TITLE: How Paul Became a Missionary. MATERIAL: Acts 11: 19–26; 13: 1–3; 14: 1–28.	THEME: **Our Bible and How It Came to Us** The New Testament and Its Books. Matt. 5: 1–12, 24–27; 13: 1–8, 18–23; Luke 6: 31; John 3: 16; 14: 1–3; etc. D. THEME: **Studies in the Acts** Paul Arrested in Jerusalem. Acts 21: 15 to 23: 35.	THEME: **Our Bible and How It Came to Us** The Story of the New Testament Manuscripts. Matt. 5: 17–20, 33–37, 43–48; 6: 1–15, 19–21; 7: 1–5; John 13: 34, 35. D. THEME: **Studies in the Acts** Paul Shipwrecked. Acts 25: 1–12; Acts 27: 1–44; 2 Cor. 11: 22–33.	THEME: **Our Bible and How It Came to Us** The Story of the English Bible. Psa. 119: 9–16, 33–36, 89–91, 105–112, 129–133, 152–160; Matt. 5: 18; Heb. 1: 1, 2. D. THEME: **Studies in the Acts** Paul at Rome. Acts 28: 1–31.		INTERMEDIATE
13	VIII	Leaders of Israel Part III D. Intermediate Quarterly Year II—Part III	THEME: **Leaders of Israel** TITLE: Loyalty to the Faith—Judas, the Jewish Warrior. MATERIAL: The First Book of Maccabees; Heb. 11: 33–40. D. THEME: **Biographical Studies of the Old Testament** TITLE: Queen Esther, a Savior of Her Race. MATERIAL: Esth., chaps. 1–8; 9: 20–32.	THEME: **Leaders of Israel** Brotherhood—Jonah, a Prophet Who Learned the Love of God. The Book of Jonah. D. THEME: **Biographical Studies of the Old Testament** King Cyrus, a Friend of the Exiles. Isa. 44: 28; 45: 1; Jer. 29: 10; Ezra 1: 1–11.	THEME: **Leaders of Israel** Service—Esther, the Queen Who Served Her People. The Book of Esther. D. THEME: **Biographical Studies of the Old Testament** Haggai, a Leader in Temple-Building. Ezra, chaps. 4–6; Hag., chaps. 1, 2.	THEME: **Leaders of Israel** Self-Mastery — Daniel, the Young Man Who Was True to Himself. Dan., chaps. 1, 3, 6. D. THEME: **Biographical Studies of the Old Testament** Nehemiah, the Nobleman Who Rebuilt the Walls of Jerusalem. Ezra 7: 8–15, 21, 27, 28; chap. 9; 10: 1–4; Neh. 1: 1–3; 2: 1–20; 4: 1–23; 6: 1–16; 7: 1–4; 8: 1–18; 12: 27–43.		INTERMEDIATE
14	IX	Christian Leaders Part III D. Intermediate Quarterly Year III—Part III	THEME: **Later Christian Leaders** TITLE: John Wesley, Evangelist and Organizer. MATERIAL: Matt. 16: 13–17; John 1: 35–42; Acts 2: 22–33; 3: 11–16; 4: 5–12; etc. D. THEME: **Early Christian Leaders** TITLE: Paul Fearlessly Faces Danger. MATERIAL: Acts, chaps. 20–23.	THEME: **Later Christian Leaders** William Carey, Founder of Modern Missions. Psa. 72: 1–17; Isa. 11: 1–10; Matt. 28: 16–20; Acts 1: 8; 12: 1–12; 13: 13–16, 42–46; etc. D. THEME: **Early Christian Leaders** Paul Before King Agrippa. Acts, chaps. 25, 26.	THEME: **Later Christian Leaders** Shaftesbury, the Friend of Toilers. Exod. 2: 10–15; Job 29: 6–25; Isa. 1: 7–17; 58: 1–9; Amos 8: 1–10; Luke 10: 25–37. D. THEME: **Early Christian Leaders** Paul's Heroism on the Sea. Acts, chap. 27.	THEME: **Later Christian Leaders** Florence Nightingale, Friend of the Sick and Wounded. Exod. 2: 1–10; Matt. 25: 31–46; Mark 1: 21–39; 9: 14–29; John 5: 1–9; Acts 9: 36–43. D. THEME: **Paul Bravely Faces Death** 2 Tim. 4: 1–22.	INTERMEDIATE	
15	X	The Life of Christ Part III D. Senior Quarterly Year I—Part III	THEME: **Jesus Facing Opposition and Death** TITLE: Jesus Bidding Farewell to His Disciples. MATERIAL: Matt. 26: 14–35; John 13: 1–15, 31–35; 15: 1–8. D. MATERIAL: Matt. 26: 17–35; John, chap. 13.	THEME: **Jesus Facing Opposition and Death** Jesus Betrayed, Denied, Condemned. Mark 14: 32–72; 15: 1–20; Luke 23: 1–12; John 18: 13, 19–24. D. Matt. 26: 36 to 27: 31; Mark 14: 51, 52.	THEME: **Jesus Facing Opposition and Death** Jesus on the Cross. Luke 23: 26–56; Mark 15: 33–37; John 19: 25–30.	THEME: **Jesus Facing Opposition and Death** The Risen Christ. Matt., chap. 28; John, chaps 20 and 21. D. Matt. 27: 62–66; John, chaps 20, 21.	INTERMEDIATE	
16	XI	Christian Living Part III D. Senior Quarterly Year II—Part III	THEME: **The Christian and the Church** TITLE: The Missionary Work of the Church Throughout the World. MATERIAL: Matt. 28: 16–20; Acts 1: 8; 11: 1–18; 13: 1–3; etc. D. MATERIAL: Matt. 28: 16–20; Acts 1: 8; chaps. 10, 11, 13–21; Rom. 1: 13–16; 15: 16.	THEME: **The Christian and the Church** The Organization of the Local Church. Eph. 4: 1–11; 1 Tim. 3: 1–13. D. The Organization of the Church. Eph. 4: 11; 1 Tim. 3: 1–10; 1 Pet. 5: 1–4.	THEME: **The Christian and the Church** The Organization and Work of Our Denomination. 1 Cor., chap. 3; John 17: 20, 21. D. The Organization and Work of Our Brotherhood.	THEME: **The Christian and the Church** The Larger Fellowship. John 17: 20–26; 3: 16, 17; Matt. 10: 34–42; Eph. 4: 1–6; 3: 14–20. D. John 17: 20–23.		SENIOR
17	XII	The World a Field for Christian Service Part III D. Senior Quarterly Year III—Part III	THEME: **The Problems of Youth in Social Life** TITLE: (Boys) High Ideals Between Young Men and Young Women. MATERIAL: Gen. 1: 27; 39: 1–23; etc. TITLE: (Girls) High Ideals Between Young Men and Young Women. MATERIAL: Gen. 1: 27, 28; 1 Cor. 3: 16, 17; 6: 15–20. D. TITLE: High Ideals of Each Sex Regarding the Other. MATERIAL: Gen. 1: 27; Prov. 31: 10–31; 1 Cor. 6: 15–19; Matt. 5: 27–32.	THEME: **The Problems of Youth in Social Life** The Use and Abuse of Pleasure and Recreation. Eccl. 3: 1–13; Neh. 8: 9–18; Luke 8: 14; 1 Tim. 5: 6; 2 Tim. 3: 1–5.	THEME: **The Problems of Youth in Social Life** Friends and Companions. Ruth 1: 15–18; 1 Sam. 18: 3, 4; 10: 1–7; 20: 1–25; Prov. 17: 17; 18: 24; John 15: 13–17. D. Ruth 1: 15–18; 1 Sam. 19: 1–7; 20: 1–15; Prov. 17: 17; 18: 24; John 15: 13–17.	THEME: **The Problems of Youth in Social Life** Our Responsibility for Those Who Are Younger. Gen. 4: 9; 44: 14–34; Exod. 2: 1–10. D. The Attitude Towards Those Younger. Gen. 44: 14–34; Exod. 2: 1–10.	SENIOR	SENIOR

The International Closely Graded Lessons—Continued

Age	Course	TITLES	FIRST WEEK LESSON 35 JUNE 3	SECOND WEEK LESSON 36 JUNE 10	THIRD WEEK LESSON 37 JUNE 17	FOURTH WEEK LESSON 38 JUNE 24	Departmental Groups Plan 1	Departmental Groups Plan 2
18	XIII	The History and Literature of the Hebrew People Part III D. Young People's Quarterly Year I—Part III	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** TITLE: The Struggle in Judah Down to the Call of Isaiah. MATERIAL: 1 Kings 14: 1 to 15: 24; etc. D. TITLE: Gain Through Loss: The Discipline of the Exile Life. MATERIAL: Isa. 49: 14–26; Jer. 29: 1–14; Acts 2: 5–11; James 1: 1.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Isaiah and the Crisis of B. C. 701. 2 Kings, chaps. 18 to 20; Isa., chaps. 36, 37. D. Jerusalem Restored. Vision and Fact. Isa., chaps. 60, 62; Ezek., chaps. 36, 47; Ezra, chaps. 1–6.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** Micah and the Greedy Oppressors. The Book of Micah. D. The Two Statesmen of the Return: Ezra and Nehemiah. Ezra, chaps. 7–10; Neh., chaps. 1, 2, 4–6, 8, 13.	THEME: **The Kingdom of Judah, the Exile, and the Restored Jewish Community** The Reformation Under Hezekiah. 2 Chron., chaps. 29 to 31. D. Review: Religious Ideas of the Earlier Prophets.	SENIOR	YOUNG PEOPLE
19	XIV	The History of New Testament Times Part III D. Young People's Quarterly Year II—Part III	THEME: **The Interpretation and Defense of Christianity** TITLE: A Vision of the Living Christ. MATERIAL: Rev., chaps. 1–6. D. TITLE: The Messages of the Living Christ. MATERIAL: A study of the Book of Revelation.	THEME: **The Interpretation and Defense of Christianity** A Vision of the Final Triumph. Rev., chaps, 7, 21, 22. D. A Study of the Book of Revelation, Concluded.	THEME: **The Interpretation and Defense of Christianity** What a Christian Mystic Saw in Jesus. John 1: 1–18; 3: 1–21; 4: 1–26; 6: 22–51; 7: 37–39. D. The Marks of the True Christian. A study of the Epistles of John.	THEME: **The Interpretation and Defense of Christianity** The Marks of the Christian. The Three Letters of John. D. What the Beloved Disciple Saw in Jesus. A study of the Gospel of John.		
20	XV	The Bible and Social Living Part III D. Young People's Quarterly Year III—Part III	THEME: **The Church** TITLE: The Church the Agency of Redemption. MATERIAL: Hos. 2; Jonah 3; Matt. 13: 33; 9: 13; Luke 4: 16–21; John 1: 40–51; 4: 7–26; Acts 19; etc. D. THEME: **The Industrial Order** TITLE: A Worthy Task. MATERIAL: Gen. 2: 15–17; 39: 1–6; 41: 37–45; John 14: 6–15; Neh. 2: 1–8; Mark 6: 3; Acts 18: 9–11; 1 Tim. 4: 6–16.	THEME: **The Church** The Church as a Community Force. Isa., chap. 49; Jer., chap. 29; Matt. 10: 5–22; 16: 24–26; 15: 22; chap. 25; 28: 18–20; John 12: 20–26; 1 Thess. 4: 9–12; etc. D. Relating Oneself to the Industrial Order.	THEME: **The Church** Church and State. 2 Sam., chap. 6; 1 Kings 8: 22–26; Isa. 11: 1–5, 9; Jer., chap. 31; Ezek., chap. 18; Acts 18: 1–17; Mark 9: 38–40; etc. D. Improving Industrial Conditions. Deut. 15: 1–18; 24: 10–22; 1 Kings 11: 26–28, 40; Neh. 2: 11–16; chap. 5; Isa. 1: 16, 17; 10: 1, 2; Mic. 4: 1–5; Matt. 25: 20–23; Rom., chap. 12.	THEME: **The Church** The Churches and the Kingdom. Acts 1: 6–8; 2: 43–47; 11: 27–30; 1 Cor. 16: 1–6; 2 Cor. 8: 1, 2; Eph. 5: 15 to 6: 9; Matt. 6: 1–16; 23: 15; etc. D. Christ and the Industrial Order. Matt. 11: 28–30; Luke 4: 16–21; 6: 27–38; 10: 25–37; 12: 41–48; 14: 12–14; Rom. 1: 16; Phil. 2: 1–11.		
ADULT		Special courses for parents and elective courses on special topics.					Adult	

II. International Departmental Graded Courses

This chart covers the lessons for June in the Departmental Graded Course published and used by a group of denominations,

INCLUDING THE

Presbyterian and Reformed Churches in the United States and Canada

COURSE	FIRST WEEK LESSON 10 JUNE 3	SECOND WEEK LESSON 11 JUNE 10	THIRD WEEK LESSON 12 JUNE 17	FOURTH WEEK LESSON 13 JUNE 24
BEGINNERS Ages 4 and 5	THEME: **Love Shown by Obedience** The Child Jesus Obeying His Parents. STORY MATERIAL: Luke 2: 40, 51, 52.	THEME: **Love Shown by Kindness** Joseph's Coat of Many Colors. Gen. 37: 3, 4, 18–36.	THEME: **Love Shown by Kindness** Joseph and His Brothers. Gen., chap. 42; 43: 1–30; 45: 1–15.	THEME: **Love Shown by Kindness** Joseph Taking Care of His Father. Gen. 45: 16–28; 46: 1–7, 29, 30; 47: 1–12.
PRIMARY Ages 6-7-8	THEME: **Two Messengers of Jesus Doing God's Will** Paul Preaching Christ. LESSON MATERIAL: Acts 9: 20–30; 13: 44–52.	THEME: **Two Messengers of Jesus Doing God's Will** Paul in Prison. Acts 16: 16–34.	THEME: **Two Messengers of Jesus Doing God's Will** Paul Shipwrecked. Acts, chap. 27.	THEME: **Two Messengers of Jesus Doing God's Will** Review: Paul's Story of His Adventures. The stories of Lessons 9 to 12; and 2 Cor. 11: 24–33.
JUNIOR Ages 9-10-11	THEME: **Responsibility for Oneself, Neighbor, and Country (Temperance Lessons)** Exercising Self-Control. TEACHING MATERIAL: 1 Cor. 9: 24–27.	THEME: **Responsibility for Oneself, Neighbor, and Country (Temperance Lessons)** Banded Together for the Right. 2 Kings 10: 15–17; Jer., chap. 35; Eccl. 4: 9–12.	THEME: **Responsibility for Oneself, Neighbor, and Country (Temperance Lessons)** Courage to Do the Right. Dan., chap. 1.	THEME: **Responsibility for Oneself, Neighbor, and Country (Temperance Lessons)** Signs of Progress in Our Country. Deut. 8: 7–20.
INTERMEDIATE Ages 12-13-14	THEME: **Old Testament Heroes** Solomon, the King Whose Glory Faded.	THEME: **Old Testament Heroes** Jeroboam, the King Who Led His People Into Sin.	THEME: **Old Testament Heroes** Elijah, the Prophet Who Was Jealous for Jehovah.	THEME: **Old Testament Heroes** Review.
SENIOR Ages 15-16-17	THEME: **The Christian and the Church** The Organization of the Local Church.	THEME: **The Christian and the Church** The Organization and Work of Our Denomination.	THEME: **The Christian and the Church** The Larger Fellowship.	THEME: **The Christian and the Church** The Allies of the Church.

III. The International Uniform Lessons

Age	DEPARTMENT AND TITLE	TITLE OF COURSE	FIRST WEEK LESSON 10 JUNE 3 — Jeremiah, the Prophet of Courage	SECOND WEEK LESSON 11 JUNE 10 — Nehemiah, the Bold Builder	THIRD WEEK LESSON 12 JUNE 17 — Esther, the Patriot Queen	FOURTH WEEK LESSON 13 JUNE 24 — Review: Great Men and Women of the Old Testament
6 7 8	PRIMARY	Great Men and Women of the Bible— I. The Old Testament	TOPIC: Sons Who Honored Their Father. MATERIAL: Jer. 35: 5–14, 18, 19.	A Man Who Was Not Afraid. Neh. 4: 6–20.	Esther, the Brave Queen. Esth. 4: 6 to 5: 3.	Favorite Stories of the Quarter.
9 10 11	JUNIOR		TOPIC: The Story of the Rechabites. MATERIAL: Jer. 35: 5–14, 18, 19.	How Nehemiah Built the Wall. Neh. 2: 1–16; 4: 1–25.	What Esther Did for Her People. Esth. 3: 1–6; 4: 1 to 5: 3.	Favorite Heroes and Heroines of the Quarter.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: Jeremiah, the Courageous Prophet. MATERIAL: Jer. 1: 1–10; 7: 1–15; 20: 1–6; 21; 26; 32; 35: 1–19; 36; 37: 11–28; 39: 11, 12; 42: 1–11; 43: 4–10.	How Nehemiah Got Things Done. Neh. 1 and 2; 4–6; 8: 9–12; 12: 31 to 13: 31.	Esther's Heroism. The book of Esther.	Some Great Characters of the Old Testament.
	YOUNG PEOPLE AND ADULTS		TOPIC: Jeremiah's Service to His Nation. MATERIAL: Jer. 1: 1–10; 7: 1–15; 20: 1–6; 21; 26; 32; 35: 1–19; 36; 37: 11–28; 39: 11, 12; 42: 1–11; 43: 4–10.	Nehemiah, an Example for Men of Affairs. Neh. 1 and 2; 4–6; 8: 9–12; 12: 31 to 13: 31.	Esther: A Study of Patriotism. The book of Esther.	Lessons for To-day from the Lives of Old Testament Characters.

Open the Doors and They Will Come

A Rewarding Experience of One Community in Starting a Daily Vacation Bible School

By Edith M. Quick

PERHAPS the adventure of our church in the comparatively new field of the Daily Vacation Church School might encourage some of you who think that, for various good reasons, an attempt cannot be made in your church or community.

Previous experience had proved beyond the shadow of a doubt that the vacation-school idea would work wonderfully well in a community where there is no yearly exodus to the summer resort. As I had watched the little waifs from the city tenements gather by the hundred in response to the first call into church or hall where the interesting program of music, story-telling and handcraft offered a welcome diversion from the restricted play opportunities of narrow streets, I thanked God for the inspiration he had given some one to institute this great work.

Ours was a local church venture and one entered upon in a quiet way; started, in fact, with so little realization of the possibilities involved that the plans originally laid were found to be quite inadequate to the situation when it materialized. The only advertising done was a weekly notice in the newspaper, a weekly announcement from the church pulpit and an invitation sent to every child of the Beginners', Primary, and Junior Departments of our church school. With no precedents upon which to base calculations, it was estimated that we might plan on response from twenty to thirty children—a small number, of course, but a large enough group to experiment with and enough to make our effort worth while.

The first morning proved that it was not a case of "according to thy faith, so be it unto thee," for seventy-five eager children, full of expectant curiosity, came scrambling into rooms made ready for twenty-five. The original teaching force of two must be at once increased. Let it be said that those drafted into service the last moment, entirely without previous experience and almost entirely without training, responded to the challenge in such a way as to encourage the hearts of those who are puzzling over the problems of volunteer leadership.

We were fortunate in having as equipment a building and grounds which, though quite unconventional and lacking much from the schoolroom standpoint, at the same time possessed virtues not to be found in the average church plant. We have recently come into the possession of an old homestead, untouched as yet by the ruthlessness of a widening business zone. The substantial old house is set in the midst of a large green lawn, fringed on three sides by flowering shrubs. And a crowning asset—a summer house large enough to accommodate the whole Junior Department!

The juniors almost came to blows over the choice of four of their number who might have the honor of cleaning up their new home and getting it ready for occupancy. How eager they all were to come back that first afternoon wearing old clothes and armed with brooms, mops and Dutch cleanser! Give juniors a cause and how they will work for it! They could hardly wait till the old organ from the church loft was transferred and lapboards and other equipment arrived.

Though the lawn was nearly ruined by the hard usage it received, nobody complained, for our trustees place child life higher in the scale than property values. When the sun was too hot for us to play games, we sat down under the trees and heard stories and were so much happier and better off than at home teasing mother for a doughnut or begging her to tell us what to do with ourselves.

Had nothing been accomplished educationally it was worth while to provide the children with wholesome activity as substitute for either idleness at home, with its ofttimes vicious accompaniments, or for undirected play in street or door-yard. Furthermore, the summer school as an expression of our interest as a church in our children has established a point of contact with many a grateful parent whose co-operation and loyalty have never been aroused through the channel of regular church and church-school activities. But we feel confident that every child in coming under the daily influence of song and story and helpful activity has been strengthened morally and spiritually. Though the attendance was necessarily irregular because of vacation interruptions, a number of children had perfect records, and when we estimate that the summer-school season is equivalent in hours of instruction to a year of church-school attendance, we feel that it is worthy of formal recognition as

(Continued on page 432)

Trimming the Church

By Margaret Burnett

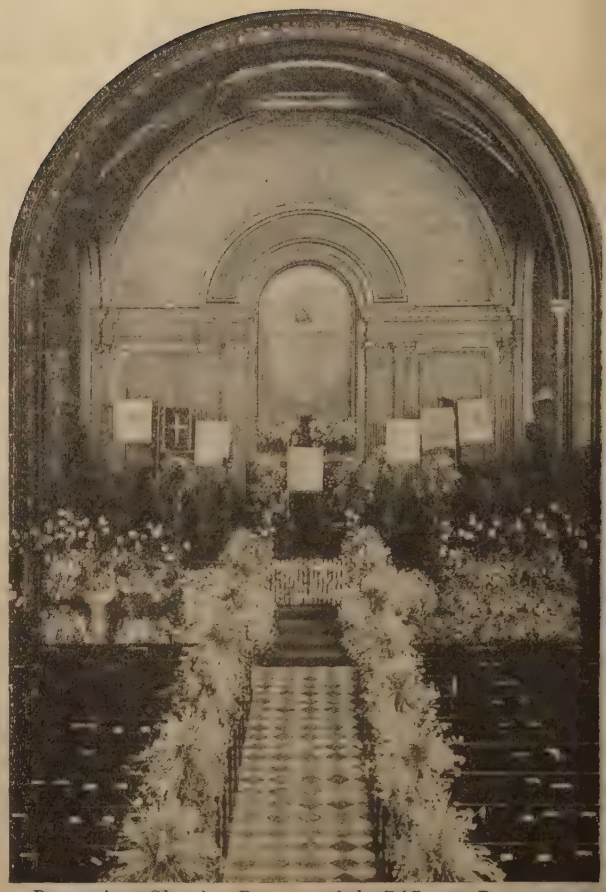
NEVER shall I forget the puzzled disappointment of that warm June afternoon. The young girls in the church-school class to which I belonged had been asked to help trim the church for Children's Sunday. It was an exciting new honor and we had enthusiastically offered to help, also in cutting the daisies for the decoration.

The chairman of the committee was not an artist. With pride our flowers were borne into the cool, echoing, empty church, where we were praised by the chairman and told that the certainly limp blossoms would recover freshness if immediately placed in the jars of water ranged beneath the pulpit. Some jars were red, some blue, but mostly they were mottled and all were wide-mouthed. Then began a battle against the law of gravity or specific gravity. Dejected daisies would be most carefully placed in a wide jar. The stems floated. Crowded in by the aid of another pair of hands the entire mass erupted when released.

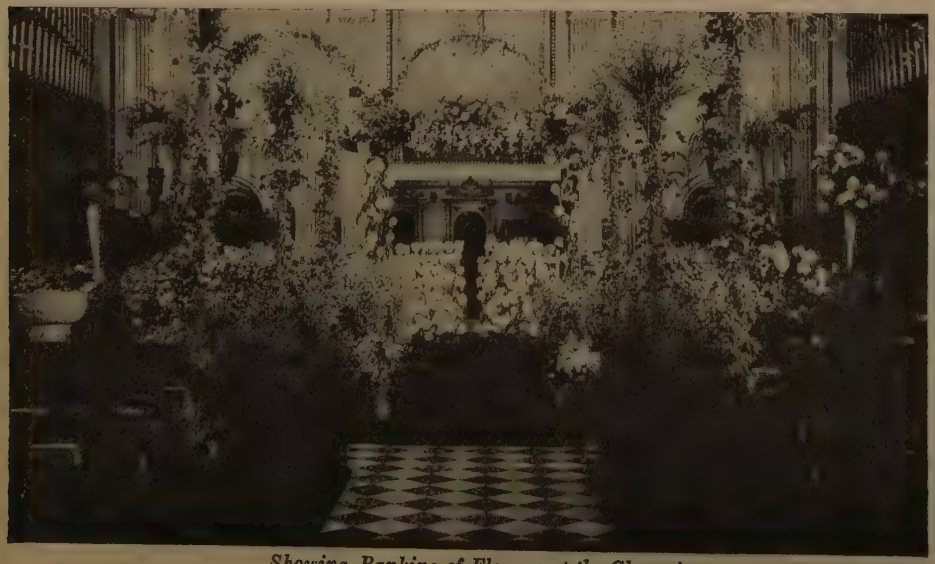
We went home to dinner and returned to renew the battle. Great firmness and a tight wedging of stems at length succeeded in keeping the sadly dejected blossoms in contact with the water that was to revive them. But the effect, as I vaguely became conscious, was definitely unsatisfactory. The jars had been placed without a thought of symmetry. They were low, almost invisible. Indeed the effect was nil, although the chairman thanked us for our share in decorating the church and assured us of a deepened pleasure in the services because we had done our part in making our church so beautiful. *Then* I resented the ignorant comment on a wholly unsuccessful attempt at beauty. *Now* I better understand my resentment.

Why had the labors of that June day been so futile? In the first place the flowers had been arranged in, and in reference to, an empty church. Our jars dotting the floor, or low platform, beneath the pulpit could be seen when the church was empty. In the full church next day they were as though they were not. Children are, to be sure, the great thing on Children's Sunday, and with children a-plenty the day cannot be unsuccessful. But it is rather a pity to work as hard as we had worked with so tragic a lack of effect. Haphazard work sometimes hits the mark and good taste may take the place of knowledge, but certain foundation principles it may be as well to know.

When one places three rosebuds on one's dinner table one does it because of the beauty of the individual blossom. If they be tastefully arranged and in the precise center of the table one's sense of symmetry and beauty is satisfied. But in dealing with flowers as decoration one is dealing not with a blossom *per se* but with an architectural effect. Flowers or garlands bring out the already existing design of the architect and should enhance, dignify, give color to that background. It is not the individual blossom that has importance but its part in the balance, proportion, and decorative effect of a whole. Our poor daisies failed in effect for several reasons. First, they are a colorless flower and should always be used in combination with much green and perhaps colored blossoms. Our laborious method of picking them was also wrong. They ought to be cut by armfuls with a sickle, along with the graceful timothy in which they grow. Arranged in huge masses, loosely, they give the desired air of having brought a bit of meadowland indoors. Crushed into a compact mass by themselves they looked like nothing at all, particularly after water has filled their stalks and they grow uncompromisingly parallel. If chicken wire be placed over the mouth of the wide jar or several quart fruit cans be placed inside, or any of the clever Japanese "holders," one experiences no difficulty in arranging a loose, graceful mass.



Decorations Showing Banners of the Different Departments



Showing Banking of Flowers at the Chancel

Another reason why even the untrained eye refused to be satisfied with our daisy effect was its lack of harmony. The jars were badly placed. Not alone too low for effect but without relation to their surroundings. Tall or fat, gay or neutral in tone, they were regarded merely as containers and placed without reference to architectural balance. The poor daisies—the buttercups never revived—were Anathema rather than things of beauty.

In planning decoration for any possible occasion three fundamentals should have consideration. First, the occasion, and the edifice, and what is suitable to them. One naturally uses greens at Christmas and

Church Decorated for Children's Day

seasonal flowers for spring and summer festivals. But the problem is not so easy as that. I well remember a "Rally Sunday" when gorgeous autumn branches were placed in the church-school room without having been previously water-soaked. When time for the service arrived they were curled, drooping and completely depressed. That was bad psychology. It spoke not at all of new life and vigor. Brilliant branches would have been beautiful—but not dead ones. I have seen greens similarly used, lifeless and melancholy. It is not safe to use any cut flowers or branches which are not in water or sand. Wet sand is, by the way, an excellent weight and steadier for top-heavy, recalcitrant branches.

The church to which I am fortunate enough to belong is a beautiful edifice in itself, following the old New England tradition, the basilica or meeting house type with gallery around three sides, with evenly spaced windows and box pews. Its walls are of so beautiful a neutral tone that any possible floral decoration harmonizes. The woodwork is ivory with mahogany railings, pulpit and furniture, and an organ set in a majestic arch covered with gold leaf. The upholstery is of dull green, wool brocade and the aisle carpets are the same green. It is an almost perfect background for decorative effect. Once sense its architectural design and the second point to be considered in decoration is not difficult.

This second point (after having determined on suitability to the occasion and edifice) is to settle upon an architectural effect. Is there a point of accent perhaps? The pulpit? The choir? The organ? Is the pulpit divided into three panels? Then beware of using flowers that are not placed in the exact center of the panels or exactly at their intersections. It seems a detail but it is as important as that the cabinet maker should have spaced his panels exactly. The eye demands symmetry, and a very few flowers, beautifully placed at the architect's point of emphasis, gratify the senses, whereas masses of expensive blossoms badly placed are almost an offense. For your transient effects of mass or festoon are as truly part of the harmony of the building as the woodcarving or stenciling or panelling.

After deciding what relation your decorations shall have to the building, the point comes up as to the medium you shall use to carry out your scheme. This third point usually settles itself by force of circumstances but it can after all be intelligently directed. Perhaps many of us have struggled with decoration committees when motley masses of forlorn, short-stemmed blossoms were brought in. No one now, fortunately, objects to gay and diverse coloring, but the children can be directed to cut the stems long and certain flowers can be specified. Nature brings us peony and oriental poppy at the same time but only a master hand with plenty of greens and vivid blues and yellows can make them good to behold—together. It seems best usually to stick to a color scheme. Nothing is easier to use and more decorative than the varying peonies from crimson down through all the pinks to white. A scheme of iris, yellow lily and oriental poppy, blooming in this climate together, is equally lovely.

If flowers are scarce try how far a few may be made to extend their beauty by using an almost massive background of green branches. Shrubs, maple boughs, almost any long green branches, symmetrically disposed on window sill or choir rail or banking the pulpit (but always in water) makes one blossom play the part of three. These big, graceful effects are easiest to provide, and, properly placed, most effective.

For Easter, in our frozen land, money must be expended by some one to make the church beautiful. The only cheap help I know this time of year is to bring forsythia branches in quantity indoors a week or ten days earlier, placing them in jars of water in a warm room. They show color after forty-eight hours and are in full bloom usually at the end of a week. When you cut branches from the bush have your wits about you however. A spray that looks large and adequate in your small room will be nowhere at all in the church. A good many "yous" will have to assist in making this cheerful background for other spring blossoms, and probably you need not be reminded that the yellow blossoms of forsythia appear before the leaves so that green must be obtained otherwise. Cherry branches may be forced in the house also and I have heard of success with lilacs but have never secured it myself. The little buds appear but shrivel instead of opening.

The most beautiful decoration I have ever seen in our own church was planned for the week of its centennial celebration now more than twenty years ago. Some scheme had to be devised and carried out that should last over two Sundays. Cut flowers and potted plants were used and changed from time to time near the pulpit but the festival decoration was a series of green festoons looped at each gallery

(Continued on page 431)

Another View Showing Banking of Flowers

The Development of a Religious Education Program

By William L. Mudge

IT may be of some help and inspiration to hear of the progress which has been made in the solution of the problem of religious education in Chambersburg, Pa.

There have been several reasons for this success. One is that the churches have realized from the very beginning that this problem cannot be solved by the different denominations working separately. The churches have been able to unite and forget their differences for the common good. The spirit of unity is much stronger than in most places. This is not a mere accident. For the past seven years the Church Federation of Franklin County have been cultivating and strengthening the spirit of Christian cooperation, and the time had come when a united effort could be put forth. Every one of the thirteen Protestant Churches cooperate, representing nine denominations. When the Church of Christ manifests such unity the blessing of God is sure to follow. This has been true in Chambersburg.

A second reason is that the plan was conceived in prayer and was very clearly thought out from the inception of the movement. When the Board of Religious Education was organized over two years ago, it was then the thought of the leaders to form a community religious training school which should develop trained Bible teachers and workers in the churches and, with this as a starting point, to organize daily vacation Bible schools which should be a department of the work, having as the ultimate end, week-day religious instruction in the churches in cooperation with the public schools. If the churches in any community can thus work together, in a prayerful way, along a definite line with a very definite aim in view, results are sure to show themselves.

We should speak of the two movements which have been mentioned.

I. The Community Religious Training School

During the past two years the records show that there has been a total enrollment of four hundred each year and two hundred for each semester. The Bible instructor gave one hundred and nine regular lectures and eighteen special addresses in Chambersburg and elsewhere in the state. She was ably assisted by a college professor who had the Psychology classes. These two formed the faculty of the school.

This year for the first time the full course of three years will be used. The work, as outlined, is as follows:

The First Semester extended from September 25 to December 21. There was a vacation of three weeks, two weeks for the Christmas holidays and one week for the Week of Prayer. The school resumed its work January 15, 1923, the First Semester closing January 25.

The Second Semester also included fifteen weeks, beginning January 29 and closing May 17, leaving one week for the Easter vacation. Nine credits are required to secure a diploma.

The complete course includes:

FIRST YEAR
Two Semesters

The Life of Christ.....Two Credits
Psychology.....One Credit

SECOND YEAR
Two Semesters

Old Testament.....Two Credits
Pedagogy.....One Credit

THIRD YEAR
First Semester

The Book of the Acts.....One Credit

Second Semester

Prophecy.....One Credit
Methods.....One Credit

The three classes are called Juniors, Middlers and Seniors. The Juniors meet on Mondays, the Seniors on Tuesdays and the Middlers on Thursdays. The school holds its sessions in the different churches in the central part of the town. Thirty of the members of the training school were teachers in the daily vacation Bible school.

II. Daily Vacation Bible Schools

Four of these were organized. Morning sessions were held from 9 to 11:30 o'clock with a ten-minute prayer service before each day's work. There were three departments, Kindergarten, 4 to 5 years; Primary, 6, 7 and 8 years; Junior, 9, 10, 11 and 12 years.

The daily program of work in the schools was as follows, with minor changes in different buildings:

PRIMARY AND JUNIOR DEPARTMENT

9:00-9:15—Devotional exercises in charge of the principals.
9:15-9:25—Habit talk or habit song.
9:25-10:00—Bible study and memory work.
10:00-10:35—Music in charge of the music director.
10:35-10:55—Mission study.
10:55-11:25—Handwork and dramatization.
11:25-11:30—Closing exercises.

KINDERGARTEN DEPARTMENT

9:00-9:15—Devotional service.
9:15-9:25—Habit song.
9:25-10:00—Bible study and handwork.
10:00-10:15—Recess.
10:15-10:35—Music.
10:35-10:55—Mission Study.
10:55-11:20—Dramatization and play.
11:20-11:30—Closing exercises.

The total enrollment of the schools was 1,008 and the average daily attendance 788 with an average of 78 per cent. The enrollment by departments was: Kindergarten 187, Primary 374, and Junior 445. It has been impossible to secure the exact number of Protestant boys and girls in the town who are four and five years of age. The numbers, however, have been very exactly obtained for the primary and junior ages. These include 740 for the primary ages and 816 for the junior ages. It is plain, therefore, how very efficient the schools have been in reaching the boys and girls who belong to the Protestant families of Chambersburg. These figures show that 50 per cent of those of the primary age were enrolled and more than 50 per cent of the junior age. The town has a population of 14,000.

There were three special features in connection with the school, a large group picture taken the second Monday, a public demonstration given by each of the schools on the second Thursday, and a picnic of all the schools on the closing day.

The corps of teachers number 99 in all and the time covered by the schools was from June 12 to June 23, inclusive. Next year it is possible that the time will be lengthened, and the movement will include the colored Protestant population which has four churches and numbers five hundred.

Some of the advantages of such an interdenominational plan are these:

1. It gives to the movement a power in reaching the children and in training a large number of leaders as Bible students and teachers in a community which otherwise would be impossible.

2. It solves the financial problem in part at least. There has been little difficulty in raising the necessary funds for the training school and daily vacation Bible schools. The total cost of both for the next year will be about $2,000. This amount the churches have willingly assumed on the apportionment plan. Because they have become accustomed to working together, they have learned their united responsibility and have developed a com-

(Continued on page 430)

A School of the Christian Life[1]

Projects

A Fifth Article Giving a Brief Account and Interpretation of Certain Phases of the Work of the Union School of Religion

By Hugh Hartshorne

THE School of Religion has experimented with more than one type of teaching. Building on the foundations laid by the school at Teachers College, it has developed a unique service of worship for children which has served as a stimulus to the whole church-school world. In its administration it has frankly recognized the rights of both teachers and pupils in the control of the School, and the need of the School for their full and free cooperation. In the curriculum it has experimented with various types of material. One published course has been produced in connection with its work, and several others have directly benefited by the results of the School's experience. In methods it has not only striven to demonstrate and experiment with the results of the pioneer work of other schools, but has added to the fund of knowledge out of which new principles of teaching have been growing.

The use of the children's initiative and interest in enterprises has so far made small progress in religious education. The discovery of lines of interest that will lead naturally into the sort of experience that children need for their religious growth is not a simple task. The School has spent considerable time on this problem, and has found a few projects that give promise of rich development.

A Fundamental Principle

It is fundamental to the project method that the enterprises, whether intellectual or immediately practical, shall be the children's own. They are not tasks assigned by the teachers, though they may arise in activities suggested by them. Skill is needed in encouraging the sort of activity that will of its own momentum lead in the right direction, that is, toward enlarged social experience. The subject matter of Christian education is social relations and their perfecting. The enterprises that are to be encouraged, therefore, are such as will present occasions for social adjustments and reveal the consequences of failures in adjustments. A game is a useful project if it develops social situations requiring the deliberate submission of the individual will to the will of the group, or the control of lower motives by higher. But better than games is the performance of other sorts of real social function, such as the friendly neighborliness mentioned in the second article. This is real living; interesting, useful, and of untold value in the opening up of new social contacts and problems. The pupils have to learn to cooperate both with one another and with others. They have to work together, each contributing his share of effort and ideas, and none dominating out of selfish desire to have his own way. They have also to work with the family they are helping, with the School Committee on Service, with the Charity Organization Society, and sometimes with many other individuals, some of whom may, for example, have opportunities for work for the mother or the son, or some of whom may need to be consulted with reference to the individual care of a sick member of the family.

Types of Projects

This type of project might well develop its own course of study. It is best suited to the young people, as the children cannot well foresee the problems involved nor assume the necessary responsibilities. Their projects need to be simpler and usually shorter. The time element, however, does not seem to be so significant as the simplicity of the responsibility. The beginners, for instance, find no difficulty in providing milk for Nursery babies through the whole year, and are exceedingly and correctly serious in facing the consequences of failure in the supply.

The proportion of simplicity and brevity must be worked out with each group. A Thanksgiving or Christmas dinner occupies attention for several weeks; the making of a scrapbook a whole year. The class, in its own mind, exists largely for the sake of doing these things, as indeed it does also in the mind of the teacher whose purpose it is to get the children to function as children in the kingdom of God.

The care of French orphans may be the central and controlling purpose of another group. But near-by deeds are equally important, though not so exciting. Sharing in school enterprises, helping to keep the School going in order that it may continue to be a Christian force in the community by faithfully performing school duties such as ushering, work on the Council, singing in the choir—this is a varied project that has more than incidental value as an educational opportunity.

Intellectual projects, once started, are of particular importance in a school which aims to acquaint children with Christian ways of doing things, and their meaning. Granted any dependence on literature and history, and at once the necessity of acquaintance with books and with historical facts is realized. No great difficulty is found in making an inquiry into Christian history, or the Life of Jesus, or the origin and value of Old or New Testament writings an intensely interesting enterprise, carried forward by the pupils' own desire to solve problems of curiosity or moral uncertainty.

A type of project that combines both the intellectual and the practical interest is the Class Book. A description of some of the books, with quotations, will illustrate their educational value.

A seventh grade boys' class prepared a book on ordinary notebook paper, and bound it in the conventional cover. It contained a Table of Contents, the Class Roll, a list of officers (five sets were elected during the year), the attendance curve for the year, a history of the class, selected minutes of class meetings, a map covering the area of Paul's journeys, and a set of examination papers. The history reads as follows:

"The seventh grade had many interesting points during the year of 1919-20. One of the most interesting points might be expressed as the Social Club. This club was composed of the seventh grade girls and boys, the purpose of which was to bring together the two classes so as to decide business that might arise, such as parties, hikes and picnics such as we often had. The officers of this club were elected monthly and were: president, vice-president, secretary and treasurer. The money for hikes, etc., was gotten by funds or from the treasury. Other important matters to be brought before the club were decided by the majority of votes or by the teachers.

"Another point of interest was that the seventh grade boys were in charge of the books in the chapel. That meant that they were responsible for every one having a book. A committee was generally appointed for this purpose.

"The third and last interesting point was that of the class alone. The first part of the class time was devoted to a business meeting. The minutes of these meetings have been typewritten and preserved, some

[1]Copyright, 1923, by Hugh Hartshorne.

of which are included in this book. We had respective officers in these meetings such as: president, vice-president, secretary and treasurer. In one of the later meetings we had one of our boys write a letter to the Governor of New York State, asking him to veto the teacher's bill just being passed giving the right to the Commissioner to take away the teacher's license whenever he pleased.

"After the class business meeting the class would be turned over to the teacher. We would then discuss such religious things as: missionaries, famous men in religious affairs, miracles, worship and prayer, the journeys of Paul and trace the route from New York City to Philippi. The class as a whole was very interested in the topics we studied during the past year."

An eighth grade book contains the following items: Title Page, List of Class, Charter of the Students' Council of the School, Attendance Record, with accompanying graphs, the Collection Graph, the Minutes of the Class Sessions, illustrations of the year's work (accounts of the characters studied and the service activities). The year's work started out with this problem, What is a Hero? Preliminary definitions were discussed. The class then proceeded to study about certain characters who were admitted to be heroes and then went back to their original definitions to see in what respects they had been modified. One of the final definitions given is this:

"A hero is a man who has valor, fortitude, boldness; he must be venturesome. He must do good to others regardless of himself. He must have a cause to work for which will make use of his virtues."

Summary of Year's Work

The work of the year is summed up as follows:

"Text.

The textbook we used was, *Heroes of the Faith* by H. W. Gates. The class liked best Livingstone, Gordon, Savonarola, Luther, of the sixteen men whom we studied about.

We liked all these men for their bravery but more especially Livingstone for his opening up Africa and starting to put a stop to the slave trade, Savonarola for his bravery in the face of some of the greatest people of that time, Luther for his fighting for what he believed to be the right cause, and Chinese Gordon for his fair play and keeping his word.

The Class studied the Bible for several Sundays and went to the museum where Dr. Smith told us about and showed us copies of the Vaticanus and Siniaticus manuscripts.

We took a vote and decided that we would like to study *The Story of the Bible* by Hunting next year.

"Gymnasium.

The eighth grade boys liked the gym. very much and are very anxious to have the use of it again next year. The Gym. was made more fun by everybody bringing some prearranged thing to eat and having a feast in our teacher's room.

"Junior Social Club.

We do not think the Junior Social Club was good this year. It was poorly managed and dues were not collected from everybody; as a result those who did pay payed more than their share. The club started out of the plan of having a party every month but this was not kept up.

"Ushering.

The Eighth Boys also took charge of the ushering. At the beginning of the year there were two torn gowns, and as one of these soon became very much worse nobody wore gowns. Towards the end of the year, however, we managed to get four new gowns.

"School Council.

Although the school council has seemed like a dead thing to anybody who is not on it, it is really responsible for a lot of the cooperation. It was it that put the O.K. on the Service planned by the worship committee for May ninth and anybody who was there will admit that it was a very nice service. The Council also discusses about the gym. and improvements on the school.

"Our Teacher.

Our teacher was very much liked. If it had not been for him we would not have been able to have those Saturday night feeds in his room, he also was glad to have us over in his room at the Dormitory on Sunday afternoon occasionally to discuss the work or anything else. Two of us traded stamps with him and added to our collections. All around we appreciate him very much and are trying to get him back next year."

More elaborate attempts are made frequently, either in the way of humorous symbolism or of decoration. "The Log of the Good Ship First Year High School" represents a means of keeping the class records that had romantic attraction as well as possibilities of humor. The officers are listed as Captain, First Mate, and Purser, and the Ordinary Seamen are named. One entry reads as follows:

> "Date—March 15, 1914.
> Position —?
> Weather — Cloudy.
> Day's Run—Lay to in a calm.

"We discussed several minor details of business. Thomas Evans, the mate, brought up the question of gymnasium rights, and the committee voted to regulate them. The meeting then adjourned.

"We had an invitation to visit the S.S. 'VIII Grade' and we climbed into the 'sea going elevator' promptly at 10:11 A. M. and at 10:12 A. M. we climbed over the bulwarks of the 'VIII Grade.' The ship was in a state of turmoil when our whaleboat arrived, but the captain soon quelled it with a belaying pin.

"The ship's company were having a discussion on the Life of John Knox, the great Scottish Reformer, in which our crew was very much interested.

"After the dogwatch on the 'VIII Grade' went off duty, Paymaster Elbert Andrews of the 'First Year High' got the latitude of the 'John Wilkinson' which was in distress on account of the lack of funds with which to buy tools for the crew. This ship is lying at anchor, at Mechanicsville, N. Y. Our crew sent them $3.00 which was thankfully received."

Serious Interest Developed

In two successive years a class of high-school girls illustrated and illuminated a class book, taking the trouble one year to procure some leather with which to bind it. The drawings and write-ups of lessons were very clever, and yet beneath the humor there was a serious interest developing, as may be gathered from the class prayer from one of these books:

"Dear Father, we thy children thank thee for all thy gifts to us. Thou hast given us our happy homes, our friends and all the blessings and comforts of our lives.

Help us to thank thee for thy gifts by giving our lives in loving service to all.

We pray in the name of Jesus Christ our Saviour. Amen."

So far only class projects have been mentioned. The School has developed also inclusive interests that afford the basis of cooperation among the classes. Examples of these are the Manhattanville Day Nursery and the Nanking University Fund referred to in Article II, and the war relief. But these and all other miscellaneous interests need interpretation in terms of the Christian program. To the processes of peace there must be given the color, the glamor and sentiment that have long attached themselves to the processes of war. Symbols that stir enthusiasm as effectively as does the flag or some war slogan must be devised in the interest of the no less instinctive and fundamental occupations of Christian citizenship. A hint in this direction was discovered in The Building of the House of Friendship. This seemed to strike home. There is scope here for the imagination. The phrase is free, like a symbol, to gather to itself a host of memories and the dreams of a new world of brotherhood.

Once the idea was caught that this was a house of the spirit, and that there could be brought into it any one, living or dead, who might be desired, the enterprise moved along of itself, developing as time went on in ways that had not been foreseen. It soon became natural to talk of how to behave in the House of Friendship. And classes began to bring into the House the characters of whom they were studying, the families they were helping, the

(Continued on page 429)

My Jacob's Ladder Vision

A Superintendent's Message to His School on Children's Day

By Victor E. Marriott

I AM going to tell you this morning my Jacob's ladder dream. You all remember the story of Jacob—how he started to go into a far country? At night after he had walked all day and was tired, he lay down to sleep. The only pillow he had was a great stone. The stone was not a very soft pillow, but he was tired and slept. He dreamed a beautiful dream. He thought that a ladder was set up on the earth and that there were angels ascending and descending upon it.

My dream, I must admit, was different in many ways from Jacob's dream. In the first place, my dream came while I was awake. And in the next place I didn't see any ladder. But still I call it my Jacob's ladder dream.

Now let me tell you the story of it. I was traveling in a far country near the place where Jacob lived. We had climbed up the steep wall of the Taurus Mountains and had ridden all day over a mountain plateau. We had hoped to reach our destination on the other side of the mountain before nightfall, but darkness came on while we were still a long way off, and we had to make the best of spending our night on the top of the mountain. We came upon some shepherds keeping watch over their flocks and they allowed us to sleep next to their tents. We spread our blankets on the rocks and lay down to sleep.

Although it was in August, the night was cold. The wind blew strong and fog settled down over us. When we arose the next morning we were wet with the fog and numb with cold. I had no dream like Jacob's, but I felt old enough that morning to have been Jacob himself. I was cold and stiff in every joint and, as I remember it, I didn't feel very well pleased with the world.

As I told you I didn't have any beautiful dream like Jacob's while I lay on the rock. My dream came later. We rode just a little way when we struck the trail that led down off the mountains. The trail was so steep that we dismounted and stumbled along in the fog, leading our horses. We had not gone far when the fog began to break and there were signs of the rising sun. All at once when we turned a shoulder of the mountain where we could look out over the Cilician plain we saw the most beautiful sight that I have ever beheld or ever expect to see.

It seemed as if the sea had suddenly risen to meet the mountains, for there were great breakers dashing upon the rocks and here and there were craggy islands in the midst of the foaming sea. The truth was, we were standing above the clouds. The wind had blown the clouds away from the mountain tops where we were, but down below, hiding the valley, was a sea of clouds, rolling in great billows up against the mountain sides, turning the canyons into bays and leaving some of the higher hills as islands. After a little came the sun and the first rays striking those clouds turned them to shell-pink. It seems as if there never could be a more beautiful sight than we saw that morning. And I forgot that I was cold and tired and hungry, and I thought how beautiful is God's world and how glorious it is to be alive!

That was my Jacob's dream. It came, you see, when I was awake. But it spoke to me about God the same as Jacob's dream spoke to him of God. Jacob said, "This is none other than the house of God, and this is the gate of heaven." And that is what I said that morning. The whole world is God's house and the gates of heaven open everywhere to those who are ready to see them.

To Meet the Missionary Children

By Lucy King DeMoss

ONE Sunday morning the minister of the church on the corner preached on missions. He mentioned the fields in which the missionaries of that particular communion were working, referred in a rather personal way to Mr. and Mrs. Brown, spoke about the doctors and nurses and teachers, took us on a long, adventuresome, itinerating trip into the jungle, and altogether gave a most graphic description of the missionary and his work.

That afternoon at the Boys' and Girls' Club a boy said to me, "Aren't there any missionary children? The minister kept on talking about Mr. and Mrs. Brown and about all the doctors and teachers, but he never mentioned any boys in the family. Don't missionaries have children?"

I looked at that boy a half minute before I answered him. All the missionary children I knew seemed to pass before my eyes in review—boys and girls little and big, fun-loving, mischievous, burned from the sun of the tropics and occasionally ill from it, away off in those strange countries among dark-skinned people; yet happy as children always are who have the right mothers and fathers.

"Children!" I exclaimed, "all kinds of children. And I'll tell you, Bobbie Miller, there are no better missionaries anywhere than those very children. I remember hearing a mother say one time that her tiny baby got her the attention of the most influential family in her parish in China."

"Well," said Bobbie, "I'd like to hear something about those boys."

"So you shall," I said, and told him quite a bit right there.

This conversation took place in the first days of May and right then I began planning for a special occasion to introduce the missionary children to that group of boys and girls.

The first thing to be done was to go through the file of the missionary magazine for several years back and cut out pictures of families and single photographs of the children in any of the stations. Then a letter was sent to headquarters asking for prints from cuts they might have and the name of every single

boy and girl and baby in every station of all their missions.

That much assured I made a decorated poster:

YOU ARE INVITED
(And your Friends, too)
TO A CHILDREN'S DAY PARTY
Saturday, June three, Two O'clock
At the Church
To Meet the Missionary Children

The Sunday afternoon that poster was displayed the whole room was an animated question mark. But I was deaf to all quizzing and gave no one any satisfaction —no one, that is, except the ten young girls I had asked to help me put the thing through, and a senior boy or two to do a little carpentering for us.

On the afternoon of June three every boy and girl was on hand, with as many more of their friends. In one of the classrooms they were met by a smiling reception committee and each one given a pretty post card with a tiny pencil attached, which, they were told, they were to use after awhile.

Then they all flocked into the larger room where the party was to be. I shall never forget their eyes, and I did not wonder, for the room was like a page from a favorite fairy tale. The boys had made us a wonderful African hut in one corner of the room (it was really a few uprights holding a pointed roof covered with dry grass, but it looked the real thing) and had put up some frames on which we had strung bright banners with marvellous Chinese and Hindu characters splashed on by a local sign painter.

Children of Missionaries in Africa, Congo Belge

There was one booth made of Japanese parasols and lanterns—borrowed for the occasion. Next door was a Hindu bazaar with all the Oriental scarfs, brass plates, temple bells, a god or two, everything we could beg or borrow from the whole community that looked Indian. South America and Mexico had a fascinating corner with baskets and imitation Navajo rugs and pottery.

Two huge spears, a formidable shield (made of pasteboard and painted to resemble the woven battle shield) and a fierce looking battle knife, in front of the African hut, drew the boys instantly. Persuasion with perhaps a little physical urging had to be used to get them back to the starting point, for there was system in the program, and presently the whole group having assembled in one part of the room, the tour of inspection began.

Stopping first at Latin America, a girl in becoming Mexican dress made a little talk on the countries that form the Latin American group, telling some interesting things about the South American Indians. Then she turned to a plainly typed list of names, fastened on a level with the children's eyes, and to some pictures hanging near, and introduced by name the missionary boys and girls in those countries, under that particular church board, relating a little incident about one or two, describing their homes and something of their play life.

Then to Africa, where a girl representing a missionary gave some thrilling bits of information about the Congo, the witch doctor, the African children, finally introducing the children of the missionaries by name and picture. On to Japan, where the most attractive maiden in the entire Sunrise Kingdom greeted them with respectful bows and told them all about her little friends in the missions in her country.

In China a boy, dressed in a white pajama suit, with a tight-fitting skull cap and a little suggestion of queue, told about the old "queue" days in China and about the New China with its Boy Scouts and Y. M. C. A., the Sunday schools and Christian day schools and colleges. "Would you like to play a Chinese game?" he asked, and right then and there they played *Eating the Fish's Tail*, in the cleared center of the room.

In the Indian bazaar two girls in sari told about playtime in a mission station, describing a happy picnic up in the hills

A Chinese Christian School

(Continued on page 432)

The Use of Pictures in Teaching

By Blanche Carrier

SAYS Browning: "We're made so that we love
First when we see them painted, things we have passed
Perhaps a hundred times, nor cared to see:
And so they are better painted—better to us,
Which is the same thing. Art was given for that;
God uses us to help each other so,
Lending our minds out."

One of the sad things about the average church school is its vast neglect of pictures, that part of the equipment which holds dynamic, which aids in the teaching of reverence, in the development of spiritual appreciations. If the picture makes more beautiful the commonplace object, as Browning said, then in religious teaching it makes real the intangible, makes plain the abstract.

What does the average church school do with pictures? If they are purchased with the graded lessons, they are usually condemned to the average cupboard, where no teacher has time to search out from the general confusion a picture which might accompany her lesson. If, perchance, they are given to the teachers, too often the entire set is hung about the walls of the classroom to remain there permanently, their curled edges catching the crepe paper of the Christmas decorations. Even when, in the most fortunate situations, the teacher is given the picture for her lesson, she frequently feels at a loss to do anything with it except to place it before the children. And as to wall pictures, what a vast number of schools have none whatever, or have relegated to the children's rooms pictures of the founders of the local church or cheaply colored prints.

Because of the general neglect of these very precious materials, we are suggesting here some purposes and methods of use of religious pictures in the Primary Department, hoping that it will inspire many teachers to experience the rich responses that grow from picture study.

What are the purposes of pictures? They are, of course, to help the child to form a clear mental image of the story or subject of conversation, but more than that, they are to help him to *feel*, and it is that feeling and the expression of the feeling that is of so great value in religious teaching. Who could look quietly at Correggio's *Arrival of the Shepherds* without sharing the awe and reverence of those breathless lads? Or who could gaze long at Jessie Willcox Smith's *Twinkle, Twinkle, Little Star*, without feeling with the child on the doorstep a wondering love for the great outdoors at night, for the far-away quiet stars and for the Father who made them and put them in their places?

In the use of pictures with the class, one should remember that there are two types, which will be differently used. There are the story pictures, which merely tell in picture the story which the teacher has given orally; and there are the supplementary pictures, which emphasize the *thought* or theme of the lesson. The Correggio picture mentioned above is a story picture and should be used only *after* the story has been told, to make the story more real, more beautiful, more permanent. One would not show the picture to the children and say, "I am going to tell you a story about this picture"; but would wait until after the story had been told, so that they might read the story again in beautiful form from the picture. The Jessie Willcox Smith picture is supplementary and may be used after the story, but is usually made the object about which the conversation preceding the story centers. The picture, then, is to direct the minds of the children toward the central truth of the lesson. Thus the night picture mentioned might be used before telling the story of the boy Jacob, who was alone at night. Or the picture of a mother holding her baby may be shown before the story of the mother Hannah, who gave her little boy to help in God's house.

Let us suggest, then, some of the methods which are helpful in the use of pictures. The most common method of approaching the lesson story is by conversation in which the children make responses. Into the conversation are woven by the skillful teacher pictures, songs, verses, stories already familiar, even prayer. A bit of conversation and a picture following the story help to "set" the truth of the day.

Let us illustrate with two such conversations:

I. **Time**—before the lesson. Class—Primary—Year One.
Lesson—Hannah's Gift to God.
Pictures—*The Drink* — Beginners Stories, Part 1, Story 7. Mother holding glass of milk for little boy.
Millet—*The First Step*—Mother and father teaching baby to walk. Perry picture.
Teacher—I am thinking of some one whom you love very much. This picture will tell you who it is. Betty?
Betty—A mother.
Teacher—I wonder if you can think how many things your mother did to help you this morning.
Robert—She gave me my breakfast.
Helen—She combed my curls, only sometimes it hurt and I cried.
Teacher—Yes, and why do mothers do so many things for us?
Beatrice—She loves us. My mother made my new dress.
Teacher—I think all these things that mothers do make us want to sing our song about them.
Sing—"Mother dear, we love you,
And you love us, too,
You work so very hard for us,
We want to work for you."
(Note: This is sung only once; there should be no drilling on songs in this period, lest the thought should be lost.)
Teacher—How many of you have tiny babies in your homes?
Several hands. (Some would like to tell incidents, but class will do what will help all.)
This picture shows a mother doing something for her baby.
Charles—She's teaching it to walk and so is the father. Our baby can't walk yet.
Teacher—No, but soon mother will be helping her stand and take a few steps. What else do mothers do for little babies?
Mildred—Sing to them.
Teacher—Let us play that we are fathers and mothers. Miss ——— will play a sleepy song on the piano while we sing.
After the lullaby, teacher says softly: Would you like to thank the heavenly Father this morning for our mothers? Let us bow our heads.
"Dear heavenly Father, we thank thee for our mothers who love us and take care of us. We want to help them, too. Amen."
This morning our story is about a mother and her little boy.

II. **Time**—After the Lesson. Class—Primary III.
Lesson—A Shepherd Boy and a Giant.
Picture—Tissot's picture of the story.

The lesson has been presented by the story, told by the teacher. The children are full of admiration for the brave boy who dared to face a great enemy.

Teacher—This is a picture which a great artist painted. What does the picture tell you about the country where David lived?

Helen—It was hilly.

Teacher—How were the armies placed?

Hazel—They were on hills facing each other.

Teacher—You can see the splendid armor of Goliath. How is David clothed?

Charles—He has a kind of an animal's skin on and the sling is in his hand.

Teacher—Does he look as if he is frightened by the giant's boast?

Several—No.

Teacher—Why do you think he is not?

Artist, Millet *The Sower* *The same picture posed by a primary boy*

Bob—Because when he was a shepherd, he learned about God taking care of him, so he never was afraid.

Teacher—Yes, and it was this same boy who wrote, when he was older, the Psalm that says, "I will fear no evil, for thou art with me." Let us say the psalm softly together.

A method which the children greatly enjoy is the making of stories about the supplementary pictures. Often when a group of pictures has been used for a series of lessons and the subjects are similar in theme, we use the period before the lesson to talk about the pictures, which hang before the children on a burlap screen. Sometimes we choose one picture about which each child makes a story. Several of these are told in the period. These are never lesson story pictures, of course, but always supplementary.

Another "picture game," as we call it, is to have several pictures on the burlap. Each child silently chooses the one he likes best and makes a story of it. The teacher then calls on several to give their stories without pointing to the picture. The teller chooses a child to point out the picture about which the story had been told.

One day in the Week-Day School of Religion at Malden, Mass., the third grade played the game. Our theme was *God's Helpers*, and the pictures were of a carpenter, a shoemaker, a miner, a farmer. The story which all agreed was the best was Cedric's. This is what he told:

"Once upon a time there was a little boy. He was poor and so he didn't have any shoes. One day he found a pair of old shoes in an alley, but they had holes in them. He took them to a good old shoemaker and said, 'What would you charge me to fix these shoes?' But the shoemaker saw that the little boy was poor, so he said, 'Just leave them and I'll fix them up.' So the little boy did, and the shoemaker patched them so he could wear them."

The children are delighted with the posing of pictures. It is dramatic, it develops close observation, but best of all, it helps them to share the feelings of the characters and so to realize the truth of the story. With the work of posing is also associated such conversation as enables the child to put himself in the place of the character he represents. The accompanying illustrations are pictures posed by children in the first two grades in the Malden Week-Day School of Religion.

A word of warning might well be given concerning such work as this. The object must always be the expressional life of the child, and so the characters will often be changed, not allowing the most gifted always to respond.

The two fundamental guiding principles in picture study with the children are (1) the teacher must have a definite purpose in her own mind; the picture is to contribute to the child in some particular way; (2) the picture must become a part of the child's mind, his appreciations and he must be allowed to express these appreciations in order to make it more permanently his.

In addition to the pictures for class use, every Primary Department should have at least two choice pictures in large size, framed for the wall. And this statement, though it seems a truism, is widely needed. Even those who own such pictures will enhance their value by using them in the worship service now and then. A story told about the picture, a song or verse referring to its theme given in unison by the classes, are helpful in building an appreciation for it.

Lastly, the department should not only make a good and useful collection of pictures, but should carefully file them so that they are preserved in good condition and easily accessible to the teacher. There will be pictures from the Beginners Graded Course, the Perry Picture Co., Jessie Willcox Smith pictures, and others. These will be assembled by subjects in a vertical file. One department secured a strong corrugated cardboard box, made folders of heavy construction paper, and filed lesson pictures under sections of the Bible to which they referred. Following this group of folders was a group for supplementary pictures under such headings as Prayer and Praise, Mother Love and Home Life, Missionary, etc.

If primary teachers will but experiment and prepare carefully, they will find the subject of pictures a most interesting and helpful one. It is not, of course, necessary to have a new picture every Sunday, nor even a picture every week, but when pictures actually contribute to the thought of the day, the teacher will find it of real importance in bringing out the responses of the children and in directing their thoughts as a group to the subject under consideration.

Artist, Millet *Feeding Her Birds* *The same picture posed by primary girls*

DO YOU TELL IT THIS WAY?

A Bible Story for Very Little Children

By Edna Applegate

LITTLE BABY BOY[1]

LITTLE Baby Boy had been hiding for weeks and weeks, but he never knew it! Wasn't that a joke on Little Baby Boy! You see, his mother hid him so the bad king could not hurt him. She found a good hiding place, too. The bad king never dreamed there was a baby about the house!

Of course, big sister Miriam, who was eight years old, played with him. Of course, middle-sized brother Aaron, who was three years old, played with him, too.

Little Baby Boy was strong and beautiful. He grew and grew. Now he was three months old. Dear me! How he could cry! His mother was afraid the bad king would hear him. She did not know what to do. Little Baby Boy was too big to hide any longer.

THE BABY MOSES

Copyright by the Providence Lithograph Co.

At last the mother thought of a splendid plan. She would make a basket for Little Baby Boy. She would put basket, baby and all in the tall grass that grew at the edge of the water. Perhaps the beautiful princess would find them when she came down to swim. Now, the beautiful princess was the bad king's daughter, but she loved babies.

So the mother made a strong, tight basket. She lined it all cozy and soft. She laid Little Baby Boy in it when he was fast asleep. She kissed his round cheek ever so lightly. She patted his chubby fingers. She tried ever so hard to keep back the tears, but they would come.

She and Big Sister Miriam looked all around to see if any one was watching them. Then they hurried down to the water. They placed basket, baby and all in the tall grass that grew at the edge of the water.

The mother hurried away. She must not be seen there. She tried ever so hard to keep back the tears, but they would come.

Big sister Miriam stayed near by to play on the sand. She often played on the sand, you know. This time she played and watched, too. Would the beautiful princess ever come? It seemed such a long, long time to wait.

At last the beautiful princess came down to the water to bathe. She saw something strange in the tall grass that grew at the edge of the water. She said to one of her maids, "Run quickly and see what it is!"

Soon the maid came back with basket, baby and all in her arms.

The beautiful princess herself knelt on the sand and opened the basket. There, looking up at her, was a beautiful baby boy.

He wanted his mother, so he began to cry.

Now, the beautiful princess was the bad king's daughter, but she loved babies. She gathered Little Baby Boy right up in her arms. Soon she had him laughing and crowing!

"I will keep him for my very own!" she cried.

Just then big sister Miriam came walking up. "Shall I go call a nurse for the child?" she asked.

The beautiful princess said, "Go."

So big sister Miriam ran home just as fast as ever she could. She brought Little Baby Boy's own mother back with her!

The beautiful princess said to the mother, "Take this child away and nurse him for me and I will pay you."

The mother took Little Baby Boy right to his own home! The bad king could not hurt him now. He belonged to the beautiful princess.

The mother was happy as happy could be!

Big sister Miriam was happy as happy could be!

Middle-sized brother Aaron was happy as happy could be!

Little Baby Boy was happy, too!

Exodus 2:1-10.

[1] Copyright, 1923, by Edna Applegate

A Beginners' Department Conference

By Emma G. Lemen

BECAUSE the practical American mind demands a definite one, two, three rule for procedure and because the work of the Beginners' Department is so informal, the workers in this department have not come together for conference as often as the teachers in the higher grades. Because of the informality of the work a large portion of the program is in the hands of the superintendent or teacher. She does all the teaching and she must keep her program elastic enough to change at a moment's notice if necessary. She is plainly the determining factor, the helpers or assistants doing the "odd jobs" about the room. These tasks depend a bit on the size of the department but are of the type that are difficult to define. Books and leaflets on the work of the department have had a few sentences on the "helper and her share," but they told so little that unless the superintendent had imagination and was particularly adept at putting into words and directions such things as we speak of as "atmosphere," she could give her helpers very little help.

The Problem of Helpers

Some helpers with a God-given intuition fell into the way and as leaders we congratulate ourselves. Then one would come along who seemed unable to grasp all the little indefinable points, and as a result she broke many times into the smoothness of the program. Perhaps she had to be asked a second time to play a song; or a beginner made an unusual comment and she giggled, which made the child gaze at her in wonder or do something else to keep in the limelight; the school secretary came for the records and she spoke to him across the heads of the children as the story was being told. She did many other little things which kept the program from being what we desired. We longed for her predecessor and perhaps tried to tell her after the session of some of the things she needed to do. Once in a while we decided on a regular meeting but many times her engagements and our own conflicted, which meant that we were hurried or unable to meet at all; so we gave it up hoping that in some miraculous way she would catch a vision.

A recent book which is a part of the training course is going to help solve this problem. This little book *Methods for Beginners* by Miss Danielson, presents the task of the helper in the very first chapter and makes it not incidental but exceedingly important in the ultimate result of the entire program. It will be hailed with delight by many beginners' superintendents for this chapter alone.

While the reading of a book on methods will do much toward arousing us to better work, our busy lives make it necessary to go over and over a plan. Our weakness is not so much a lack of knowledge of plans as of doing according to that knowledge. The matter must be brought up in our minds repeatedly before we act upon it. For this reason every group of beginners' workers needs to come together regularly in order that the repeated consideration of problems will benefit the program of work.

Time Element

The greatest difficulty to overcome in establishing this plan is that of time. This will depend upon the other meetings in the church. A number of plans are being used. One is having this group meet either before or after the monthly meeting of the entire staff of officers and teachers. The trouble with this plan is that both meetings are likely to be hurried. The second is combining the teachers' meeting with the meeting of mothers of beginners. In this plan the workers of the department come together for a time before the mothers assemble to discuss items of administration in which mothers would not be interested. Then the program is extended into the second part taking up matters in which both are interested. Mothers need to know the plan of lessons and something of the aims and purposes of the program. There is probably no problem more general than that which arises from the presence of mothers in the Beginners' Department during the lesson hour. If these mothers understood how important every item of the program is, they would realize how they defeat the purpose and aim of the lessons by talking and laughing at the remarks of the children. The third and best plan, if it can be arranged, is a meeting unrelated to any other. Once a month is not too often; once a quarter is better than having none, and in this case it should be held about a month before the beginning of the quarter's work. When this plan is followed it adds to the interest if all three departments of the division can be in session on the same evening with an informal get-together at the close. We need to play together more than we do. Even a small school will have enough teachers in the Children's Division to make this plan wise. If the superintendent is teacher and helper all in one she will need the contact with the other teachers.

The program for the meetings will depend upon the amount of time and the immediate needs of the school. Some matters will be a part of every meeting; others will vary with the growth of the department and the seasons. In the first group will be the consideration of the lessons for the month, the studying together of a book on the work of the department. In the second group of items that will vary from time to time are the problems of administration. Such questions as: How can we simplify our record keeping without curtailing important information? Can we arrange our room to a better advantage? Are we looking after absentees properly? etc. The changes in program and room decoration necessitated by the seasons will need to be discussed at some meetings. The standard for the department should be studied in order that the workers may keep in mind the fact that model equipment and finesse of program are not the goal. This standard, if made an item of the program for a number of meetings, will help workers to keep in mind the fact that the real reason for our work is the conduct of the child. A copy of this standard may be secured from your denominational publishing house or your State Sunday-school office.

If the study of the lessons for the month is to be what it should be, each helper should have a teacher's book, for while she does not teach she will be able to follow the teacher and do her share in creating the right atmosphere much better if she knows what the teacher is trying to accomplish. We have done too much piecemeal work with our teaching and if the individual lesson can be related not only to the preceding and following ones but to the theme and aim of the group of the year, we will get better results.

A Working Program

One difficulty in the carrying on of the plan is our tendency to wander from the discussion when the group is as small as most beginners workers' conferences are. This means that the meeting is dragged out too long without definite results. The thing which guards against this is a program written out on the blackboard or, better still, sent to each worker before the meeting; then when the group gathers, though it be but two in number, it decides to stay close to the outline. This should not be carried to the point of repression, for we want to discuss freely all plans and problems, but many items important in themselves are not pertinent to the discussion.

Every one who is responsible for a department will agree that she works much better after a meeting of this sort to say nothing of the change it can bring in the helpers. If it can come to be considered quite as important as the thing we do on Sunday it will not be difficult to carry on to success.

A Prayer For All Little Birds

God, who lovest all things,
People, flocks and herds,
Lend an ear to my prayer
For the little birds.
Bless them flying, feeding, resting,
Bless them singing, sleeping, nesting;
Keep them well in every weather,
Safe and warm in shine or storm,
Glad and gay day by day—
All the little birds together!

—Nancy Byrd Turner.

The School of Christian Life

(Continued from page 422)

war refugees, and so on. To make the House of Friendship world-wide and all-embracing was an easy task for the imagination.

When the time came to prepare for the Annual Exhibit, a more vivid portrayal of the enterprise than was possible on cardboard was desired. And so the idea of some sort of dramatic representation was offered. With the help of the children of each class, who selected what they thought would best illustrate both their service and their study, a simple pageant was produced, with one rehearsal at which all the participants were present. A school hymn was written by a pupil and the music by a teacher. The lines of the grown persons who, in character, interpreted the meaning of the interludes and episodes of the pageant, were written by a member of the Staff. What the children said was prepared by themselves.

It is the idea that is important, not the words used. And the central idea is that an imaginative project grew right out of the midst of the regular work of the School, making this work glow with new purpose and new meaning by revealing its relation to the heart of the Christian message.

Another controlling and growing symbol was found in The Building of the City of God,* an idea already rich in imagery and in emotion because of the age-old vision of the prophets who proclaimed the coming of a new world. And so, beside the House of Friendship, the School set to work to build a House of Justice, and later a House of Peace. During the season 1919-1920, the inclusive symbol was of a slightly different character. All that the School is striving for as a Christian community is summed up in the idea of the "Family of God," in which the whole world is included, and in which all are growing up together.

Similar school projects, which will add the driving power of effective symbolism to our monotonous and unimaginative religious life, are greatly needed for the education for a more virile and aggressive generation of world builders.

*For further details see *Stories for Worship and How to Follow Them Up*, by Hugh Hartshorne.

THE PILGRIM PLANBOOKS FOR THE DAILY VACATION SCHOOL OF RELIGIOUS EDUCATION

Acknowledged by Leaders in Religious Education to be the Best Textbooks in the field

THE MAYFLOWER PROGRAM BOOKS

By JEANETTE ELOISE PERKINS AND FRANCES WELD DANIELSON

A Two-year Weekday Course in World Friendship
Prepared for Primary Children (under 9 years of age)

THE AIM

To develop an appreciation of all people near and far who contribute to the child's happiness
To develop a spirit of comradeship and sympathetic helpfulness towards persons less favored
To provide actual practice in service

THE JUNIOR CITIZEN

By JOYCE C. MANUEL

A Weekday Course in World Helpfulness
Prepared for children nine, ten, and eleven years of age

THE AIM

To develop an attitude of helpfulness towards all people in all lands
To train girls and boys to be good citizens and friendly neighbors in the community, our country, and the world
To teach the fundamental principles of missionary work, both home and foreign
To provide service activities

EACH book contains twenty-six complete programs of instruction, expressional work and play, including songs, stories, and definite service activities. These programs can be condensed or amplified.

Prices

The Mayflower Program Book—$2.00. By Mail $2.10
The Mayflower Program Book—(Second Year)—$2.00. By Mail $2.10
The Junior Citizen—$1.60. By Mail $1.70

AT YOUR SERVICE

THE PILGRIM PRESS

14 Beacon St., Boston
West Jackson St., Chicago
156 Fifth Ave., New York

Passion Play of Oberammergau
Series 1922

Embracing 75 beautiful slides, with lecture. Authentic. Furnished on a rental basis of only $10.00 per night. Lobby photos and window cards loaned. Make your bookings now.

Address Jno. W. Robertson, New London, O.

BOOKS FOR YOUNG PEOPLE
By EDWARD HOWARD GRIGGS

The Use of the Margin - - - - 75c
Self-Culture Through the Vocation - 75c
Shakespeare hand-book - - - - 35c

Send for Complete List

ORCHARD HILL PRESS
Croton-on-Hudson New York

Send for CATALOG of

SUNDAY SCHOOL REQUISITES

to the nearest address of

THE METHODIST BOOK CONCERN

New York Cincinnati Chicago
Boston Pittsburgh San Francisco
Detroit Kansas City Portland, Ore.

CAMP CHAMPLAIN 30th Year

ON MALLETT'S BAY, LAKE CHAMPLAIN, VT.

All land and water sports under the constant supervision of carefully chosen councilors. Equipment includes floored tents and a full complement of canoes, row boats and motor boats. Activities regulated according to age and strength of campers. Hiking trips through the Adirondack and Green Mountains for the experienced, shorter trips for others. Attention given to the moral, social and physical education of the campers. The Junior and Senior divisions accommodate a total of 60 boys between the ages of 7 and 16. Resident Physician. *Booklet.*

H. J. WRIGHT, 52 Elliott Ave., Yonkers, N. Y.

CAMP WINNAHKEE 8th Year

ON LAKE CHAMPLAIN, MALLETT'S BAY, VT.

Physical development of girls 7 to 16, by systematic outdoor exercises. Swimming, tennis, horseback riding, hiking, canoeing, jewelry making, arts and crafts. Maximum of 50 campers in Junior and Senior divisions. Trips to points of historic interest. All activities under the direction of able councilors. Resident trained nurse. Best of equipment. Moral, social and physical education of girls. *Booklet.*

H. J. WRIGHT, 52 Elliott Ave., Yonkers, N. Y.

CAMP KOKOSING for Boys, on Lake Kokosing, Thetford Center, Vt. Particular attention to health. Hikes along trails of the White and Green Mountains. Canoe Trips on the Connecticut River. Beautiful private lake. All land and water sports. Member W.J.R.C. Illustrated booklet.

EDMUND C. COOK, A.M.,
Annandale-on-Hudson, N. Y.

Camp Weetamo for Girls

New London, N. H., on Lake Pleasant

Eighth season. Real Camp Life. Trained leaders. (Councillor positions already filled)

For booklet

Address MISS FLORENCE E. GRISWOLD
61 College St., So. Hadley, Mass.

WEST VIRGINIA WESLEYAN COLLEGE

Combines the advantages of a first class College with the delights of a beautiful campus and a healthful climate.

Dormitory for Women
Summer Term will open June 7
Fall Semester will open September 11

Correspondence invited

Catalog or Summer School Bulletin on application

THOS. W. HAUGHT, Dean
BUCKHANNON, W. VA.

A. A. HONEYWELL, A. I. A.

Church Architect

INDIANAPOLIS - - - - - INDIANA

Specialist in Modern Church and Sunday School Buildings

Large Book of Plans $1.00

WEYMOUTH'S MODERN SPEECH TESTAMENT

THE BEST MODERN TRANSLATION

14 Beacon St. Boston — *Circular on Request* THE PILGRIM PRESS — 19 W. Jackson St. Chicago

Book Reviews

Home Lessons in Religion, Volumes I and II. By Samuel Wells Stagg and Mary Boyd Stagg. The Abingdon Press, New York and Cincinnati. Price, $1 each, postage extra.

Educators are being increasingly convinced that the early years of childhood are the propitious ones for moral and spiritual nurturing. They, moreover, feel the essential need of the cooperation of parents by everyday training in the home. Many parents are willing to accept the responsibility of systematic religious training in the home but are at a loss to know just how to proceed.

Home Lessons in Religion provides a program for every day in the year, with the exception of Sundays, and conforms to the seasons. The lessons require the use of two other books, namely, *Object Lessons for the Cradle Roll*, by Frances W. Danielson, which is the source of the story material, and *The Mother Teacher of Religion*, by Anna Freelove Betts, which furnishes correlating song, prayers and pictures. The outline for the daily plan is as follows: Story—Prayer—Song—Something to Do. For example, on a given day mother tells the story of how apples grow as found in *Object Lessons*. This is followed by a simple prayer, "Dear Heavenly Father, we thank you for all the good apples to eat. Amen." Then follows a sprightly little song about apples and the suggested activity is that the child carry a nicely polished apple to his grandmother or a shut-in or share his apple with some playmate. So the lessons cover the everyday intimate life of the child and always he is made to feel that everything in his world, seen and unseen, belongs to and is permeated by the love of the heavenly Father. The lessons are pedagogically planned and are ready for the loving mother to take and enjoy with her children just as they stand; however they admit of limitless modification and adjusting to particular needs and conditions. The lessons present a definite method for the carrying out of that most wonderful of mother privileges, "the unfolding of the spirit of a little child."

In Volume II the lessons follow the same procedure as in Volume I, except that the material is adapted to four and five-year olds and more Biblical stories are used. The other books needed for the completion of the lessons are *The Beginners' Book in Religion*, by Edna Dean Baker; *The Bible in Graded Story*, Volume I; *The Good Shepherd*, also by Miss Baker; *Songs for the Little Child*, by Clara Belle Baker and Caroline Kohlsaat, as well as the supplementary books used with Volume I. Materials for making scrapbooks will be found useful in connection with the lessons of both Volumes I and II.

Both Volumes I and II contain excellent bibliographies.

Summer Training Schools and Conferences of the Y.W.C.A.

(Continued from page 405)

book, extra money for books that you will want and a friend or two for company."

"The most ideal vacation I know is to get something new in your mind," one girl was overheard to remark. "Of course I want to rest, but oh, the relief to get the rust out of my brain! To get something new to think about would be the best cure I know!"

At a Y. W. C. A. conference there are classes in many varied subjects; Bible and World Fellowship courses, folk song and story-telling, nature study and pageantry, technical hours and inspiring addresses. Yet over and above all of these varied interests are the forums and discussion groups, the intellectual backbone of all conferences. Here is not only the "something new to think about" but new approaches to religious and social problems.

"Don't we as women need to think intelligently about religious, economic, industrial and racial questions?" the conference members find themselves asking and pondering. Can we longer ignore them? Have we learned how to live in the new world created by science? In former years conferences were of value for their inspiration. They were somewhat in the nature of an intellectual luxury, but today in our highly complex society conferring has become a basic essential. Conferences afford an opportunity for us as individuals to pool so much of truth as each may have."

Under the stars by the sea or by the camp fire often comes the challenge to the individual to do one's part in helping to reshape world conditions.

Full information as to the dates and locations of conferences may be had from the National Board, Young Women's Christian Association, 600 Lexington Avenue, New York City.

The Development of a Religious Education Program

(Continued from page 420)

munity consciousness which is so important and fundamental.

3. On account of this growing spirit of cooperation it is becoming easier each year for the churches to correlate their own programs of work with such a community movement and, in turn, the movement is being made to adjust itself to the programs of the churches.

4. The board of religious education has the closest connection with the Franklin County Federation which has been so organized that its commission on religious education is composed of the officers of the board with representatives from other sections of the county. In this way the entire county has been made to feel the influence

of the movement in Chambersburg, and other towns like Waynesboro, Greencastle and Mercersburg and even smaller places have, by their successes, helped Chambersburg. The spirit of enthusiasm which has thus been made so contagious has proved to be invaluable. It has spread to every part of the county, and has enabled the larger centers of population to help and stimulate even the smallest.

5. Above all, it has cultivated that spirit of oneness in the membership of the churches as well as in the pastors and officers without which the kingdom cannot make much progress nor can the largest blessing be received. It is worth the effort. Try it.

Trimming the Church

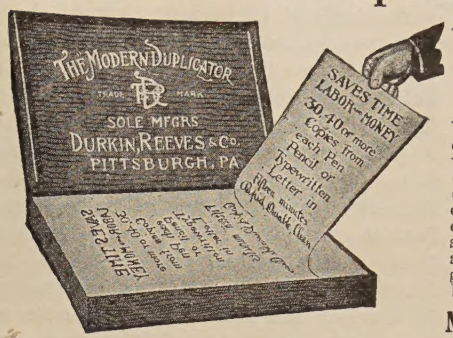
(Continued from page 419)

pillar continuously around the church and ending—if it ended anywhere—at the keystone of the organ arch, high up near the roof. Rhododendron and laurel leaves were used for these green ropes. We had a carload sent from the South and made them on clothesline foundations. They gave a note of dignity, permanence and victory not unbefitting the beautiful old edifice. That decoration was costly in money and effort and worthily so. I recall a Christmas Sunday during the war, however, when we decorated the church for one dollar and a half in money and something additional in the kindness of friends. One of these was a farmer who brought long-needled pine boughs. Another was a carpenter who sawed off ten-inch lengths of two-by-twos and bored three holes in each of a size to hold a candle. Another friend painted these crude affairs a Christmassy red. In each hole a red candle was placed; one holder, three candles, to a window sill all around the church, flanked by two balanced, symmetrically curving pine boughs in each window; pine boughs at pulpit and choir rail and over each sidelight around the gallery and we had a suitable and lovely Christmas decoration. At the Vesper Service the candles were lighted and with the necessary pulpit and organ illumination were the sole light during the service.

The professional decorator who "does" our streets and buildings for a visiting or home-coming hero carries out the effect of balance and symmetry usually by means of the Stars and Stripes variously looped and draped.

In working with perishable flowers for one day's effect we may work less strictly, less formally, but we should none the less study balance and proportion if we want a satisfying result. I must repeat that costly and elaborate trimmings are not necessary for beauty but a keen eye and good taste and a sense of fitness are essential for beautiful results.

Want A Good Duplicator?—At Special Sale


THE MODERN DUPLICATOR
SOLE MFGRS.
DURKIN, REEVES & Co.
PITTSBURGH, PA.
SAVES TIME LABOR—MONEY
30-40 or more Copies from Pen Pencil or Typewritten Letter in Minutes

At Last! A Very Perfect "Modern" Duplicator

To Print or Duplicate Your own Typewritten or Penwritten Letters, Drawings, Lessons, Music, Maps, Pastoral Letters, Order of Services—or anything wanted in one or more colors. Always Ready.

When you want ten, twenty, forty or more of the same kind of letters—or anything—just write one (for original) in regular way. Put it on Duplicator Copying Pad, and a strong copy (or negative) is transferred to Duplicator Pad, remove it (original) and print the duplicate (fac-simile) copies by laying on blank sheets of paper one at a time, and you can print in one or more colors at same operation. Then, with damp sponge, erase negative from Duplicator Pad, and it is immediately ready for another job—the same thing, or different originals. *"It is the Duplicator You Want." "Anything You Want Whenever You Want It."*

Money Back If Not Satisfied—ORDER NOW.

It contains no glue or gelatine *and*—Every Business and Professional Man should own and operate a *"Modern" Duplicator. "It Saves Time, Labor and Money." "Special Three" Cap Size* (9 x 14 inches) *Complete.*

$8.00—LESS SPECIAL SALE DISCOUNT OF 30% OR $5.60, NET

For Orders Direct from This Advertisement. Use It 30 Days and If You Are Not "Delighted" With It, We Refund Your Money. The Publishers of CHURCH SCHOOL guarantee this. So you are safe.

Booklet of all sizes (at regular prices) free.

H. E. DURKIN, REEVES & CO., *Mfrs.* 339 Fifth Avenue, Pittsburgh, Pa.

PEASE SUNDAY SCHOOL SPECIALS Just off the Press—a new line of Sunday School Specials, attractively decorated and planned to meet the requirements of the graded work of the Organized Sunday School movement. This includes Primary and Junior Promotion Cards, Children's Day and other Invitations, Absentee, Birthday, Attendance Builders, Memory Work for Children's Division, Folding Coin Box for Special Offerings, etc.

Send for Catalog and Particulars, or Send 25c for One Dozen Post Cards, or $1.25 for 100.

MRS. L. F. PEASE 260 Laurel St., **Dept S., Buffalo, N. Y.**

THE BIBLICAL SEMINARY IN NEW YORK DR. W. W. WHITE, PRESIDENT

SUMMER SCHOOL, June 20–July 31, 1923

A variety of courses for Pastors, Missionaries, Missionary Candidates, Theological Students, and Other Leaders and Workers. Helpful missionary conferences.
A strong department of Phonetics and Missionary Linguistics.
Pastors' department of four weeks begins July 5.
Work arranged in two parts of three weeks each for major studies, and in three parts of two weeks each for minor studies, each part complete in itself.

Write for full information to

JOHN ANDERSON WOOD, Dean. 545 Lexington Avenue, New York

The Training School For Christian Workers

(INTERDENOMINATIONAL)

Prepares young women for Christian leadership

The course of study includes: Bible Study, Church History, Christian Missions, Psychology and Pedagogy, Organization and Administration of Religious Education, The Art of Story Telling, Hygiene and Health, Practical Experience in Church and Mission work.

EIGHT MONTHS COURSE—OCTOBER TO JUNE

Under the auspices of the Woman's Branch NEW YORK CITY MISSION SOCIETY
Mrs. A. F. Schauffler, First Directress

For further information, address: **MISS CHARLOTTE A. PORTER, DEAN**
7 Gramercy Park, West - - - - - - - New York City

HARTFORD

W. Douglas Mackenzie
President

Theological Seminary
Dean, M. W. Jacobus

School of Religious Pedagogy
Dean, E. H. Knight

Kennedy School of Missions
Dean, E. W. Capen

Through these associated schools Hartford offers full training for:

1. **The Christian ministry.**
2. **The whole field of religious education.**
3. **The foreign field.**

Each school has its independent faculty and its own institutional life, and together they form one interdenominational institution with the unity of common aim and spirit.

THE SCHOOL HYMNAL

Edited by
MILTON S. LITTLEFIELD

Dr. Littlefield's ripe experience, wide acquaintance with conditions in Church Schools and Private Schools, together with his expert knowledge of hymnology, give him qualifications of a high order for the editing of this hymnal.

You Must See This Book if You Are Looking for a New One

Sample Copy on Request

PRICE, $75.00 per 100

A. S. BARNES AND COMPANY
7 West 45th St., - - New York

For Parents, Directors of Religious Education and Pastors

HOME LESSONS IN RELIGION

A MANUAL FOR MOTHERS
By SAMUEL WELLS STAGG and MARY BOYD STAGG

Vol. I: The Three-Year-Old

The three-year-old child has thus far been treated as a valuable little animal. He has been carefully dieted, bathed, exercised, and dressed. This is all fine in its way; but he is infinitely more than an animal: he is an unfolding, developing spirit. This manual has recognized this great truth by attempting to create a program of spiritual development which mothers and fathers can use in the home.
—From the Author's preface.
Illustrated.
Price, net, $1.00; by mail, $1.10.

Vol. II: The Four-and-Five-Year-Old

It is for the purpose of meeting the demands of "an awakening conscience within the church as to the need of a revival of home religion" that this book has been prepared. This manual for mothers containing a detailed program of one year of lessons for years four and five, has been organized upon sound psychological and pedagogical principles, as the application of the teaching will fully demonstrate.
Price, net, $1.00; by mail, $1.10.

HOW TO PROMOTE HOME RELIGION

The Working Program of One Church
By SAMUEL WELLS STAGG

"The value of this little book lies in its direct attack on the problem and its immediate and specific directions for work."
—Religious Education.
Price, net, 15 cents, postpaid.

THE ABINGDON PRESS

New York	Cincinnati	Chicago
Boston	Pittsburgh	San Francisco
Detroit	Kansas City	Portland, Ore.

Open the Doors

(Continued from page 417)

a regular and permanent part of the religious-education program of our church.

For the benefit of any who feel the impulse to undertake such a work and are hesitating over financial handicaps, it might be explained that this problem need cause no anxiety. By employing a bit of ingenuity in the matter of handwork, so that the materials needed can be solicited from local paperhangers, stationers, box-factories and other concerns, expense can be reduced to a minimum and can be met by a daily penny contribution from each child. Program guides and textbooks, the greatest item, are property of permanent and year-round value to your church school board and will naturally be regarded as a good investment.

The detailed and complete program guides, offered by denominational boards, are of inestimable value and in fact are quite indispensable to the school manned by untrained teachers.

I would close this testimony of the Daily Vacation Church School and its great challenge of service to the childhood of our communities, by urging any church, whatever may be its size or circumstance, to try this experiment this year. All you need is the place and a group of folks who are willing to give a few weeks out of the hot summer to real consecrated service. As for the children—just open the doors and they will come!

To Meet the Missionary Children

(Continued from page 424)

and showing the picture of a fat Indian pony belonging to one of the missionary children. One of them sang a verse of *Victory to Jesus,* an Indian hymn, and taught the boys and girls the chorus. Then the missionary boys and girls were introduced.

Time for refreshments: Puffed rice balls from the Japanese and India sections, pieces of preserved ginger from China, bananas from Africa, and lemonade from America was the menu.

Then the boys and girls were told to go around to all the countries and select the name of the one to whom he would like to send his postcard. When that was done and substitutions had been made where the same name was chosen more than once, each boy and girl wrote a sentence or so on the postcard telling about the party, and those cards were later sent out to the missionary children. Of course every child on the list got a card whether they were "chosen" or not.

The next day was Children's Day and that particular group of junior boys and girls were surely thinking about those other boys and girls in far away lands who are helping to take the nations for Christ.

Current Motion Pictures

Reviewed by
ELISABETH EDLAND

WE have received word from the Film Booking Offices of America, who distribute the Robertson Cole pictures, that they are planning to release their films to the non-theatrical field. A special department to cover the non-theatrical trade has been opened in the New York City office, 723 Seventh Avenue. Any inquiries regarding the exchanges from which their films can be obtained should be sent direct to the New York office.

Grumpy. 7 reels. Exchange, Famous Players-Lasky Corp., 729 Seventh Avenue, N. Y. C. A picturization of the play by the same name. Grumpy, a famous old criminal lawyer, thought by some too old for active service, proves to be the only one who can solve the mystery of a stolen diamond.

The following eliminations are suggested: In part 1, scenes where thief uses mirror to see what is going on in the next room; in part 2, thief attacking young man, knocking him down; sub-title, "I was reading in my room" (falsehood); in part 3, sub-title, "What the devil," etc.

Bell Boy 13. 5 reels. Exchange, First National, 729 Seventh Avenue, N. Y. C. Young man finds himself without money, and disinherited by rich uncle who disapproves of his marriage to young actress. He decides to take a position as bell boy—in the hotel where both uncle and young lady are staying. Many amusing incidents follow, resulting in the final approval of the uncle to his nephew's marriage. The following eliminations are suggested: In part 4, scene of girl, partly dressed, surprised in hotel room. In part 5, scene of dishwasher smashing china.

The Big Show. 2 reels. Exchange, Pathe, 1600 Broadway, N. Y. C. The children give a combination circus, side show and motion picture performance. An enjoyable time is had by both performers and their audience.

Peanuts. 1 reel. Exchange, Universal, 1600 Broadway, N. Y. C. The adventures of a messenger boy who has invented a machine that will crack peanuts.

Joseph and His Brothers. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 40th Street, N. Y. C. Jacob sends his sons to Egypt to buy grain from Joseph who has now risen to the position next to the Pharaoh.

The Peacemaking. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 130 West 46th Street, N. Y. C. Joseph makes himself known to his brothers who have been sent to Egypt to buy grain because of famine in the Land of Canaan. He tests their loyalty to Benjamin by causing his arrest.

Today Honors Yesterday. 1 reel. Exchange, Community Motion Picture Service, 46 West 24th Street, N. Y. C. After 18 years the Constitution and Declaration of Independence are removed from vault and placed on exhibition; Washington taking the oath of office on steps of sub-treasury in New York reproduced; Our Flag, the Star-Spangled Banner, illustrated with scenes from the World War; ex-President Wilson; the State House in Boston; bust of Lincoln by Barnard.